

## *The* ARTICLES IN THIS NUMBER

### *The Founder's Department*, Pages 2-7.

The Mystery of the Human Soul.—The Great Sign of the Son of Man in Heaven.—The Epoch of Sordid Commercialism.—The Social Ethics of Christendom; by **Koresh**.

### *The Field of Woman's Progress*, Pages 8-10.

Woman's Marriage in the Lord.—The Woman's National Progressive League.—Woman Suffrage Throughout the World.—Woman of the New Age.—Gleanings from the Woman's Journal; by **Berthaldine, Matrona**.

### *New Century Studies and Reviews*, Pages 11-13.

The Reformation in France; (Translation from the French: The Potter of the Bastile; Bernard Palissy.)—The Law of Compensation; by **Lucie Page Borden**.

### *Modern Social Problems*, Pages 14-17.

Our Nation Not a Commonwealth; by **Koresh**.—Class Warfare and the Abuse of Liberty; by **Otto L. Frincke**.—The Widow's Mite: or the Rich Man's Sorrow; by **Samuel Armour**.—The Key-Notes of the Fine Arts; by **The Editor**.

### *Health and Hygiene*, Pages 18-19.

The Source of Many Diseases.—The Clogging of the System.—Wrong Methods of Cure.—The Common Sense Method of Cure.—Healthfulness of Laughter; by **Dr. J. Augustus Weimar**.

### *Topics of Interest and Importance*, Pages 20-23.

Problems of Modern Education; by **J. S. Sargent**.—Coöperation for the Masses; by **Koresh**.—A Notable Modern Idiosyncrasy; by **N. C. Critcher**.—Esperanto: the New Language; by **Prof. E. C. Reed, D. B. E. A.**—Sea-Grapes, a Wild Tropical Fruit; by **Elizabeth Robinson**.

### *For the Younger Minds*, Pages 24-25.

The Origin of the Christmas Tree and the Story of St. Nicholas.—Eternal Change.—An Overworked Elocutionist (selected.)—Religious Intolerance (selected.)—The Eye of the Submarine (selected); by **Marguerite Borden**.

### *In the Editorial Perspective*, Pages 26-27.

The Communism of Art.—Should a Man Plan his Life?—The Paradoxes of Prosperity.—The Government as Carrier and Banker.—The Functions of Government.—Progress Through Re-Embodiment.—The Moths of the Sky.—Found in the Fossils.—The Love of Human Service; by **The Editor**.

### *Review of Research and Opinion*, Pages 28-29.

The Psychology of Resolution.—The Discoveries of **Koresh**.—Astronomical Problems and Paradoxes.—Messianism and Truth's Finality.—The Tyranny of the Dead.—The Responsibility of Discoverers; by **The Editor**.

### *The Open Court of Inquiry*, Pages 30-31.

The Celestial Perspective.—Wireless Telegraphy Inside.—The Great Company.—What Constitutes Sin?—The Precession of the Equinoxes; by **The Editor**.

### *The Publishers' Department*, Pages 32-36.

The Flaming Sword as a Holiday Present.—A Very Liberal Offer.—The Flaming Sword Magazine for 1908.—The Humorous Side of Things.—Interesting Books and Periodicals.—Various Advertisements.,



## The Mystery of the Human Soul

BY KORESH

**I**S THERE a soul apart from life itself, and how distinct, and where its seat? It was said of old, and its record handed down, that man became a living soul when God inspired his frame with influx from his breath.

When man inspired of God a temple wrought for habitation, he became of God, he in every part was life, in every part was soul; hence in every part became the seat of life, the living temple wherein was placed the Deific throne.

From immortal state there came a fall in which corruption made untenable the virtuous life, and God withdrew and hid his presence from the shade of his eclipse; and devils entered and made abode where desecration's advent put upon the soul its blemish.

Of the Christ we have the record shown, that on the cross his soul was poured to death; the Centurion's spear did outlet make for it to flow, and upon the ground he spilled his life;—for of all flesh the blood is said to be the life thereof.

Its seat is everywhere in man, both of the mortal and the immortal kind, the living or the dying soul. Its residence is in every point and sphere of action; for wheresoever circulation permeates the fabric, there reacts the soul.

In Universal Man, man in grand estate is everywhere distinct in parts, and in every part is life. Men, conscious with their entities, reside in every part; and wheresoever residence they make, in that region, function they perform in likeness of the organs which constitute the man in his least form.

'Tis thus we see that wheresoever function is in the least form of man, there entities reside; for even at the foot of the man, grand or universal he, the fullest function men acquire; for at the very feet of the Grand Man,\* resurrection gains *en grand* and most complete its virtues.

[\*By the Grand Man is meant man in his universal phase, composed of all of the parts which characterize the individual man, or the man in his least form. As men reside in every part of the Grand Man, so spiritual entities dwell in every organ of the human fabric.]



# The Flaming Sword

"And He placed at the East of the Garden of Eden cherubim and a flaming Sword, which turned every way to keep the Way of the Tree of Life."

Volume XXI. No. 12

Whole Number 699

Estero, Florida, December 15, 1907. A. K. 68

## The Great Sign of the Son of Man in Heaven

The Miracle of the Ages Perceived in the  
Revelation of the Genuine Science of life

BY KORESH

**W**HAT SHALL BE the sign of thy coming, and of the end of the world?" This question was asked by the Disciples of the Lord, regarding the end of the dispensation now closing. He replied by saying: "Then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory." There are three points in the consideration of this subject, to which the attention of any who chance to fall upon this warning from divine authority, is especially called. These are, first, the nature and character of the Sign; second, the location of the Sign; and third, the coming of the Son of man "in the clouds of heaven with power and great glory."

Suppose we study the particular importance of the nature of the Sign which is to precede the manifestation that is referred to as the coming of the Son of man in heaven. It would appear that the Lord, according to promise, will give definite warning of his coming to break up the old institutions of the world, before he fulfils his declaration: "Behold, I make all things new." Before all things in earth can be made new, it will be necessary to break up the old institutions of the world; and the destruction of the old heavens and the old earth, means nothing more than the destruction of the old church and the old state, with corresponding phenomena in the physical cosmos.

Are there any signs of the dissolution of the old church and state at the present writing, A. D., 1907? In addition to the indications of the revolution which is progressing in the human mind, regarding the importance of the old religious, political, and social institutions of the world, we will call special attention to the fact that the sign Aries, in the physical heavens, is now passing out of the constellation Pisces into the constellation Aquarius. What does this mean? When the sign Aries passed out of the constellation Aries into the

constellation Pisces 1900 years ago, there began a new dispensation. The passage of the sign Aries into any succeeding constellation has always been attended with a revolution in the affairs of men, and a new dispensation has been inaugurated in every instance. There will be no exception to this eternal law.

### The Order of the Dispensations

What is the Sign of "the coming of the Son of man in the clouds of heaven, with power and great glory"? Certainly the specific Sign must immediately precede the coming of the Son of man in the clouds of heaven. Before comprehending this Sign, it will be necessary for the student to understand the fact that there are two heavens to be considered; namely, the physical heavens and the corresponding spiritual heavens. In both of these there are operative the principles and laws of correspondence; and what is to be active in the one, will have its correspondence in the other. According to this statement, any indication manifest in the one will be correspondentially manifest in the other. For instance, if there is to be a sign in the spiritual heavens, there will be a corresponding sign in the natural or physical heavens. It must be remembered, however, that the sign is but the correspondence, and that the science of correspondences must be applied before the reader can comprehend the characteristic difference between the two signs.

At the beginning of the Christian dispensation, when the order (cosmos or world) changed and we had a new world, the sign Aries in the physical heavens passed over into the constellation Pisces. We had then the Piscatorial (fish) or Christian age of the world. The sign Aries in the physical heavens is the correspondent of the manifestation of Aries, Lamb, or Ram, in the biological or human heavens; for the Lord Jesus was in the heavens of anthropotic existence. When the sign Aries passed from the constellation Aries in



the physical heavens, Aries, the Lamb of God, passed over (this was the passover of the Lord) into the new dispensation; namely, the Piscatorial age of the world, and we had the sign of the fish for the mystic symbol of the early Christians.

The end of the age came in the destruction of Jerusalem and the scattering of the House of Judah, and with it the inauguration of the Christian era. The specific sign was the transposition of the sign Aries from the constellation Aries into the constellation Pisces. This movement of fifty seconds of a degree every year, has brought the sign now into its culmination in the constellation Pisces; and the time has come for its transposition into the constellation Aquarius. Aquarius is the water-carrier; and as water is the universal solvent, so it is the symbol of science. Hence we have passed from the age of philosophy into the scientific age, which will inaugurate an entirely new system of science that will be absolute, because founded upon demonstration rather than upon hypothesis, as all of the present sciences of the world are now predicated.

The sign Aries is now passing into the constellation Aquarius. With this passage there will follow physical upheavals of remarkable character, changes marked by extreme physical phenomena, which will be startling to a world given over to the love and accumulation of money. The time has come wherein is to be fulfilled the Scriptural enunciation: "Go to now, ye rich men, weep and howl for your miseries that shall come upon you." The rich have heaped up treasures unto the day of the wrath of Almighty God.

#### The Sign is the Genuine Scientist

Corresponding to the sign in the physical heavens there appears the Scientist who will constitute the Sign of the Son of man, as will be hereinafter shown. The Lamb of God came when the sign Ram in the physical heavens culminated its own constellation, Aries. This had to be so, because there is a definite law governing these great principles of being. The sign Aries moves regularly through the twelve constellations, coming back to its own constellation at definite periods of the world's history and progress. Corresponding things occur definitely; and when in about twenty-four thousand years the sign gets around to its own constellation, the Son of God is manifest as the only Begotten, as in the beginning of the Christian age.

It is certain that just before the great and dreadful day of the Lord, there will appear the Sign of the Son of man in heaven. We have shown that the sign in the physical heavens is the sign Aries, which is passing into the constellation Pisces. This is now actually taking place, as all astronomers know; but they are trying to blind themselves to the fact of the phenomenal transformations that will inevitably follow the transposition.

What will correspond in the spiritual heavens to the change noted in the physical heavens? There will appear a special Scientist, who will present to the world an entirely new system of science, so revolutionary and startling in its character as to be entirely ignored by

the scientific world generally, until there is an actual fulfilment of the predictions involved in this new presentation of scientific fact and phenomena.

Why is it predicted that the Sign will be seen in the heavens? Because when a mind is in the state of illumination from the Lord, that mind is in the heavens; hence when the illuminated mind appears, the Sign is denominated heavenly, and is in the heavens. The Sign is to appear, because it is declared that "Ye shall see the sign of the Son of man in the heavens;" and the question naturally arises, What is this Sign? We emphatically declare that the Sign promised is none other than Elijah the Prophet. "I will send you a sign." "I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord." Elijah the Prophet, then, is the Sign.

The natural or physical sign is the sign Aries, which is passing into the constellation Aquarius. The anthropotic Sign is the Scientist, or Elijah the Prophet. Can he be located in the relation which he sustains to men and nations? "In that day there shall be a root of Jesse, which shall stand for an ensign of the people." In what day? When "the Lord shall set his hand again the second time to recover the remnant of his people." In the manifestation of "the root of Jesse," the Lord will "set his hand again the second time." It has been stated that the root of Jesse is the Christ as he appeared at the beginning of the age. This is a great mistake; he was the root and the offspring of David, but not the root of Jesse.

#### The Standing of the Ensign

"In that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek: and his rest shall be glorious." This Sign will come when the Lord shall "set his hand again the second time to recover the remnant of his people." It will therefore be seen that it cannot refer to the coming of the Christ as he appeared in the beginning of the Christian dispensation. "Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord." The Sign, then, of the coming of the Lord, is in the personal manifestation of Elijah. The word Elijah means God the Lord. Were the term literally rendered into English it would read, "I will send you God the Lord."

The office of the Sign is to inaugurate the kingdom through the manifestation of the Sons of God; this manifestation being the coming of Christ. The Christ will come multiplied, for in the beginning of the age he was planted in the race for the purpose of his own multiplication on the Tree of Lives; for "As many as received him, to them gave he power to become the sons of God, even to them that believe on his name." When these Sons of God appear they will be like the Son of God, because they will be the product of his own planting in those who were receptive to the Spirit which was poured out at Pentecost, when the substance of the Lord's body, in its dematerialization, became the Holy Spirit. The Lord was the promised seed, the



seminal essence of Deity by which the church was impregnated for the reproduction of God's offspring, none of whom have yet appeared in earth. Elijah the Prophet is the promised Sign. At the east (rising) of the garden of Eden, God has placed his *Flaming Sword* to keep the way of the Tree of Lives; this signifying, to perpetuate its way.

The United States of America is the country wherein all of the ethnic forces of the world have entered into their conglomerate alchemical union. One of the fundamental laws of progress in any of the domains of evolution is, that wherever there is the greatest combination of elements scientifically or naturally aggregated, there proceeds the finest and most advanced product. The pouring of all the nations of the earth into the nationality of American development, has contributed the proportionate share of the ethnic force whence is to originate the final development of the predestined race.

One of the credentials of the Prophet will be the thorough recognition of the claim of the Divinity of the Lord Jesus; for he, as no other man, was the only begotten Son of God, was heir to the throne of God, and as the Almighty; he sits upon the eternal throne. The Lord Jesus, the Christ of God, was the anointed heir to the throne, raised up and created from the sons of men, to rejuvenate the Godhead, the eternal consciousness into which, at his theocrasis, he was absorbed. Only such as were baptized into his Spirit at the beginning of the age will be able to recognize this great truth of human development, and of the perpetuity of the eternal Godhead, now at the end of the Christian dispensation.

Everyone that denies the fulness of the Godhead in the Lord Jesus, the Christ, and that does not recognize in him both the Father and the Son, and who cannot observe in him the very substance of the Holy "Ghost," and realize the greatest of truths, that he was absorbed into the central and invisible and eternal consciousness, in his ascent, and his absorption into his church in his descent, cannot be a constituent of the product of the Tree of Lives at the end of the age, when the firstfruits are ripened and gathered into power and authority.

## Where Should the Sign Appear?

The Sign of the coming of the Son of man, this coming being the manifest offspring of the Almighty, will spring from the highest mixture of ethnic infiltration, and for this reason his coming will be in the United States, and from the midst of the people. This will be his descent from heaven, for in his ascent toward and into righteousness, he will derive from the heavens the forces of his development into that perfection into which he is to arise, from all of the sensual conditions into which he is born.

It will be remembered that the Lord declared, "I came down from heaven." It will not be denied that he was born down, and that at his birth, those who had no spiritual discernment saw in him nothing but an illegitimate offspring of sensuality. He came down from heaven, yet he was born into the world. He said he would come again; that as he was seen to depart he

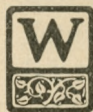
would come again, from heaven. How was he seen to depart? He was observed to have been born into the world, grow to maturity, and to depart through the law of dematerialization and absorption into God. He will be seen to have been born again into the world, to arise to his maturity, to perform his office as Elijah the Prophet, thence to pass through his theocrasis, out of the sight of men, precisely as he was seen to go nineteen hundred years ago. He will come as an American citizen, born an American, and after performing his preparatory functions will enter into his throne, fulfilling the great law of keeping the way of the Tree of Lives, by its perpetuation through the planting of its seed. God will begin his conquest of the world in the establishment of his universal kingdom in the United States of America.

The clouds of heaven do not signify the natural clouds as the ordinary mind observes them. "The wicked are clouds without water," it is declared; the natural inference is, that the righteous are clouds with water, or the clouds of heaven. John stood upon the sands of the sea and saw waters, but did not understand their significance. An angel came and said to him, "The waters which thou sawest \* \* are peoples, and multitudes, and nations, and tongues." If the waters which fall from the clouds, enter the rivers and are carried to the seas, constitute multitudes, peoples, nations, and tongues, what are the sources of these waters,—the clouds of heaven? The people who come as the first fruits of the Tree of Lives (lives meaning the immortals) are the clouds in which the Son of man will be seen, manifest in power and great glory. This great glory will immediately follow the theocrasis of Elijah the Prophet, the Sign of the coming of the Son of man.

## The Epoch of Sordid Commercialism

The Time is Ripe for the  
Overthrow of Competism

BY KORESH



WE ARE COMPELLED to work in the fields of competition, notwithstanding the fact that we abominate the principle and abhor its consequences. It generates and fosters antagonism between men and nations, leads to war among nations, and makes enemies of individuals. While we are in the field of the competitive world we desire to be fair with every man, whether he be prosperous in the conduct of competitive methods, or compelled to eke out an ordinary existence in the face of the success of his competing neighbor; and we also desire to be fair with the corporations holding property contiguous to the field of competing operations.

Humanity has been educated in the competitive spheres of activity in opposition to the principles of righteousness, and believes in the methods which have been and are endorsed by the modern Christian world. Rockefeller, for instance, knows no other method of doing business than that of making money at the loss of those from whom he derives his enormous aggrega-



tion of wealth. To be sure, he is a Christian, living and doing business in a Christian country; and yet he is absolutely ignorant of the first Christian principle.

Jesus was a communistic socialist, and his followers were educated in the principles and practices of socialism. The adoption of the pagan methods of the world by the Christian church, and the consequent fall of the church from its first love and its principles, have placed Rockefeller in the category of antichristian forces, and against the practices which characterized the church of Christ in its inception, and which determined its operation during the first three hundred years of its existence.

Which is best, an appeal to treason, an appeal to passion, or an appeal to common sense? Men will not reason, nor will they listen to reason while in a state of passion. Neither will they exercise common sense while stirred to emotion under the sting of subjection to encroachments upon the domain of individual, political, social, or religious liberty. We are living and acting under what the masses of the people have provided, especially in the United States, for themselves—politically, commercially, and in all of the operations which are involved in our system of economics, as factors of the competitive system which we have made and are upholding through our support of the political parties which dominate the politics and policies of our country.

We would not violently assault the institutions under which we live, nor would we advocate any attempt at a revolution in the application of economic principles, other than those delegated to us through those political powers and possibilities entailed to us through the wisdom of the framers of our Constitution, and the builders of our commonwealth. The people are not yet deprived of their Constitutional liberties so far as the franchise is concerned; but beyond that they have lost their industrial, commercial, and executive powers through the machinations of the commercial pirates who are fortifying themselves behind the entrenchments of predatory and accumulated wealth.

If we are under the heel of a monopolistic oligarchy, we have no one to condemn but ourselves; for we live under, endorse, and support a competitive system which enriches the unscrupulous through that commercial superiority whose brilliancy and dishonesty combined, enable the exploiters of industry to apply its proceeds to self-aggrandizement, and encourages what all honest men denounce, engendering class hatred, which must ultimately reach a climax in its own overthrow. The world upholds the competitive system in the economic methods which impulse the activities of industrial and commercial life.

If we should call the President of the United States a mountebank, we would condemn that to which we have contributed support by our vote and our ratification of the industrial and commercial system universally in vogue; and we would not only insult the Executive which a nation, through its political system, has placed in office, but a multimillion of the voters of the United States, upon whose voice his office depends.

We regard President Roosevelt and Mr. Rockefeller

as two of the best products and living exponents of the competitive system we have ever yet observed; the one, the power behind the throne; the other, attempting to sway the balance of power between the classes and the masses. Both men believe in the competitive system, because they know of no other. They both regard human prudence as the providence of God, and both evidently believe that the masses were ordained to serve the classes.

In this peculiar epoch in the progress of a sordid commercialism, wherein men are imbued with the love of money above every impulse of the human soul, no better man than Roosevelt could be found for President; nor could a better policy be adopted than that which is actuating the President. He is the best man for the present competitive system. However, we condemn the system as antichristian, unsocial, and flagrantly uneconomical. In it men contribute to the support of government, while those who do not supply its sinews, divert the people's wealth to personal and corporate interests. Men build cities, while the exploiters of the people's money own them; they develop the wealth of the nation, while the monopolists and manipulators of politics appropriate what rightfully belongs to the creators of wealth. These conditions cannot be changed through an appeal either to treason or to passion. The people must be educated to take a cool, common-sense view of the situation, and through a deliberate revocation of the Constitution, if that be necessary, and a revolution in human thought and desire, substitute the righteous system for the competitive one now in vogue.

Have the great pirates of industry and commerce any residuum of common sense, now, after their exploitation of the people's resources? Can the millionaires and corporate combinations called trusts, observe the tendency of the times, and the influences of education upon the masses of the people? Can they be made to understand that the people are beginning to comprehend the fact that all of the improved wealth of the world is the product of the industrial forces of its citizenship, and that in the very near future the very laws of equilibrium will enforce a restitution of the rights of the people? Are men so blind that they refuse to behold the signs of the times? If they are, then let them be assured that the time will hasten to the final issue of such a howling of the rich men of the world, as has been distinctively predicted by the ancient seers whose prescience has been able to forecast the final consummation of the competitive institutions of the world.

Labor-unionism, in which there is a conflict between employer and employe, through which millions of dollars of the wealth which industry and commercial skill have developed and accumulated, and which is squandered through self-imposed idleness and ignorant passion, will never bring a solution of the problem of labor and capital. If the ultimate purpose of labor-unionism is to bring about an equilibrium between industry and commerce, then let us aver that it is taking a round-about method to accomplish what could be accomplished through shorter and better principles of applica-



tion. Let us determine what we want, then set ourselves to the accomplishment of that purpose.

Do the great industrial masses upon whose toil the accumulation of the wealth of the world depends, desire the products of their industry, and is such desire laudable and compatible with the common-sense convictions of men who have investigated deeply into the causes of our agitations? Look at the great centers of industry and commerce! Who are the builders of these great cities? Do the builders possess what their industrial efforts have accomplished? How does it come that the products of skill and applied industry are in the hands of those who did not perform the work?

A man employs one man, and allows him one third of what he earns, while the employer appropriates two thirds to his own use. He then employs another man, — repeating the process until he employs a thousand; by which process the money turning into his hands makes of him a millionaire. The industry and mechanical skill belonged to the men employed. Thus are the accumulations made, which constitute the industrial and commercial wealth of the world.

Why will men be so short-sighted as to allow labor-union leaders and walking delegates to hoodwink them into the belief that these idlers are of economic benefit? Let a million men consolidate their industrial skill and labor for the purpose of creating and owning the products of their skill and industry, in the development of everything which Nature and industry can produce, and under the direction of men who are broad enough in laying out the plans of industrial and commercial enterprise, to manipulate the industry of the world. The proposition is as simple as the employment of one man. If the masses can be educated into the conviction of their rights and the possibilities of the achievement of such a purpose, nine tenths of the feat is accomplished. How shall such an education be effected? We know of no better method of determining the virtue of a proposition, than that of putting it into practice.

About fourteen years ago a little body of people, about half a dozen, came down into the wilderness of Florida, settled upon a small tract of land, and began the practical effort of building up a commonwealth. The body has grown gradually until it numbers some hundreds, and has accreted in land and other property, sufficient wealth to constitute a basis for a successful coöperation. They have demonstrated the feasibility and practicability of united life along the lines of communistic ownership. They propose to give to the world the products of their efforts, and the benefit of their twenty years' experience of practical socialism. They are not offering theory without practice. They have borne the brunt and burden of a strenuous pioneer preparatory effort, while the world was ripening to its final fruition under the conflicting and disciplinary forces of evolving progress.

The little body of people whose experiences have fitted them for the advance guard of a social evolutionary movement in the line of coöperative and organic life, small in numbers but great in the conscious

knowledge of human purpose and possibility, and broad in the scope of their observations regarding the destiny of the race, are prepared to take the initiative in the direction of that industrial and commercial combination holding in its circumspection the solution of the problem of social order.

What a few hundred people can accomplish in the line of practical socialism, a thousand can perform; and what a thousand can do, ten millions can better accomplish. All that is required is a directing force with power to lead the people into such coöperative consociations as to provide for their own universal, coöperative ownership. The object is not to take a few hundred people to Cuba, Mexico, Central America, or to any other foreign country, there to establish a circumscribed commonwealth, but to organize the forces of the world into a universal, social coöperation, and thus to control the industry, commerce, and structural forces of development and progress, in counteraction to the predatory forces which now actuate and usurp the governments and products of Nature and industry.

The time is ripe for the masses of the people to teach the classes that the force of human destiny is in the hands of the people, and that there can be no justice in the regulation of the affairs of the nations without an equilibrium in the methods and processes of production and distribution.

## The Social Ethics of Christendom

The Fall of the Church From  
the Communism of the Christ

By KORESH



HERE ARE two great motives which distinctively actuate the two opposing powers which move the world. One of these potentialities involves that principle which actuated the Lord Christ, and subsequently his followers; namely, love to the neighbor, founded upon love to God; the other is the principle of competition, which is the actuating incentive to all present public spirit and enterprise, and also the vivid activity which characterizes the industrial and commercial world. The principles which distinguished the early Christian church from the world, have been lost to view through the obscurations of the pagan relations which the church has taken upon itself through its adulteration with the pagan system into which it has fallen.

The world is at present moved through its commitment to the principles of competition, both in commerce and industry. As between individuals, so between nations, there is absolute loss of confidence; for no man may buy or sell without the mark of the beast either in the forehead or in the hand; which means, of course, that there must be financial credit, or you must submit to the demands of labor-unionism. There is no confidence at present between Christian nations or Christian individuals, upon the basis of Christian professions or Christian morals. You must either have a bank ac-

(Concluded on page 17.)



# The Field of Woman's Progress.

BERTHALDINE, MATRONA.

## WOMAN'S MARRIAGE IN THE LORD

The Significance of the Present  
Conflict Between the Sexes

BY BERTHALDINE, MATRONA.

**A** FACTOR ESSENTIAL to the breaking up of the present social order, is the creation of enmity or repulsion between the dual sex forms of life. Anna Steese Richardson, in one of her very able articles on "The Influence of Woman on Business," now being published in *The Woman's Home Companion*, says, in speaking of woman's presence in the commercial world:

"I believe the three most vital results are as follows: first, the invasion of the business world by an army of inexperienced, untrained, half-grown girls has lowered the wages of men and withered ambition in many of them. Second, the hyper-conscientious, slavish performance of duty by a certain type of business woman makes the men placed over her in authority irresponsible and lazy, because they know she will do their work as well as her own. Third, the average girl of natural refinement and good home training is more apt to coarsen and harden under the influence of store and office life, than to raise the tone of her environment by her own gentle breeding."

She says, "Familiarity, in business or out, breeds contempt between men and women." In the familiar intercourse of competition, men and women lose all their illusions regarding each other. "Business women are apt—thus disillusioned—to seek matrimony only as a possible relief from the irksome toil of wage-slavery." Woman then in marrying, as Mrs. Richardson says, is not reaching out for what should be the crowning happiness of her life; she is grimly trying to choose the lesser of two known evils.

The increasing disgust of the greater mass of the two sexes for each other, would portend an awful future for our race, did not a genuine science of being come to its rescue. This science comes to the front of the greatest of battle's with a clearly-defined, sure promise of a divine interposition in behalf of human social salvation. Of this great deliverance from evil, the foundation was laid in the seed planting of holiness at the beginning of the Christian era. The harvest will be the manifestation of the kingdom of heaven in earth.

The sword of the Spirit sent by the Lord Jesus, even then planted the enmity which was finally to separate the man and woman elected for a preparation for the divine marriage of immortal life. The marriage in the Lord of those attaining immortality makes of twain vidual personalities, one individual, literally, one new man, having immortal, incorruptible flesh. This individual, or undivided being, will be an image and likeness of the one historically well known Deity, the immortal man, Christ Jesus. Preparatory to the marriage of all due in the approaching harvest of the ages

to be made one in the Lord, there will be a tendency in the progressive vidual aspirants to sex separation in all that relates to the flesh; and a growing desire for chastity, continence, and the polarization of the sex forces in Deity.

The present separation will be induced by seemingly discernible natural causes, which the devotees of the passing orders will try to eradicate. These devotees will strive to promote by every means at command, the common carnal marriages of the time, and seek to forbid marriage in the Lord. In this they will succeed only with a class of self-satisfied, retrogressive personalities of the now ruling orders. We are forewarned by the Lord himself, that as it was in the days of Noah, so shall it be in the days of the coming of the Son of man; the carnally-minded, those who will not be warned, will marry and be given in marriage. Upon such the coming woes will fall heaviest.

All barriers to the free educational, political, and business association of men and women are being rapidly broken down, to the end of producing both enmity, and on a higher plane, a true fellowship, animated by the scientific spirit of the wisdom of "in honor preferring one another." Pronounced opposites in a great range of characteristics may be made positively attractive to one another by the animus of this true Christian spirit, and the scientific polarization of their affectional natures in a center mutually attractive, may resolve the most seemingly unlike into a divine unity with God.

The immortal man, Jesus the Christ, had the power of attraction in himself, that enabled him to loose men and women from bondage in sin to the lusts of their flesh, and to bind them by faith in his power, in the hope of a final marriage in himself, according to the gifts and callings of his spirit. This power, which was the mind of God, the central mind of the universe, he transmitted to an elect Apostolic successor, who was to serve as the Messenger of its most ultimate scientific expression.

When the time for "the marriage of the Lamb is come, and his wife hath made herself ready," the power of this Apostle to loose on earth and bind in heaven, and vice versa, will be made scientifically evident in earth, where the will of the Lord concerning all men is to be finally done in them. Paul, the chief Apostle to the Gentiles, declared to the church, (in which, for the era of grace, he tolerated a regulated monogamic marriage, because of the weakness of the present body of death and the undeveloped resources of the spirit,) that there remained a time when even those that had wives should be as those that had none. It is certainly a well-known, distinct teaching of the Lord Jesus, that those having part in the resurrection of men in his image and likeness should neither marry nor be given in marriage.

The Biblical chronology, the signs of the times, and



the presence of the Sign of the Son of man, all combine to make it known to the wise, who are to understand Moses and the prophets, and to receive the Messenger of the final covenant of God with man, that God's time is *now*, for all aspirants for immortality and eternal life to acquaint themselves with the law of their being, and apply it to life for the consummation so devoutly to be wished.

## The Woman's National Progressive League

THE NEW YORK *Tribune* of October 18, announces the first annual meeting of the new society, called the Woman's National Progressive League. The familiar names of Mrs. Rose Pastor Stokes, Mrs. Upton Sinclair, Mrs. Jack London, and Mother Jones, are those of representative women who have identified themselves with thousands of others now formed into an organization under the presidency of Mrs. Gaylord Wilshire. The plans of work are reported as well under way. The new organization has established relations, through the Countess of Warwick, with England, France, Germany, Sweden, Finland, Russia, Austria, and Italy. All the officers of the society are required to be of the socialist party. The League aims to reach the average woman not yet freed from her heritage of silence and inactivity, and lead her to feel her own strength and ability to become actively useful with men in promoting humanity's economic betterment. The leaders of the new movement say they are amazed at the intelligence of the average woman, and the clearness of her ideas, although often too illiterate to properly express them.

Every agency now active for the awakening of women to their intellectual and moral obligations to become uplifting citizens, hastens the advent of social righteousness, and is a welcome sign of woman's progress as the reconstructive power of human life and social order.

Socialism, like every other ism of this transitory period, or lapse of the ages, has its educative work to do. Socialism will aid thousands of women to free themselves from a most destructive slavery of mind and body. It will not, however, retie them, body, soul, and spirit, to their rightful God and Savior, without whom they are free only to wander as sheep without a shepherd. Without any living and true God to give them a justified hope of immortality and eternal life, the great desideratum of the human soul, begotten of God, they will but seek death and fail to find it.

Koreshanity offers to woman the sum total of the essentials to her ultimate perfection and happiness in the image and likeness of her God.

## Woman Suffrage Throughout the World

THE OCTOBER NUMBER of the *Review of Reviews* does the woman's suffrage cause good service. It calls attention in an able article to Ida Husted Harper's article in the *North American Review*, giving the present status of woman's suffrage throughout the world. From this we report the facts:

Woman's suffrage is now a question of world-wide importance to all profound statesmen and thinkers. At the international council of women in Berlin in 1904, delegates from twenty countries were present. At the international Woman's Suffrage Alliance in Copenhagen in 1906, delegates from twelve countries attended.

Since 1898, women in New Zealand have had full franchise; since 1895, in South Australia; and since 1899, in West Australia. Since 1901, New South Wales, Tasmania, and Queensland have given state suffrage to women. In France and Switzerland suffrage associations are striving for the franchise of women. In France many men of prominence are furthering women's claims.

Belgium is aroused on this subject; and to offset socialism, the aristocracy are liable to confer suffrage upon women.

In Denmark, eighteen national societies for woman's electoral rights exist.

In Iceland, women vote for municipal offices; and the government has announced its intention of presenting a bill for their full suffrage.

Germany's council of women has two hundred societies and one hundred thousand members.

Austria has a national council of thirteen thousand working for the cause.

Hungary has a national council of seventy associations, and Italy one of sixty federated societies.

Russia has a union for women's rights, and suffrage has found place in the platforms of democratic laborites and social revolutionists.

Poland's proposed constitution gives women a vote for Senatorial members.

Finland has completely emancipated its women.

Norway has struggled for woman's suffrage since 1885. In 1901, women paying taxes of a certain amount were given municipal suffrage.

Women enjoy a partial suffrage in Sweden.

In the Isle of Man, widows and spinsters vote for all offices.

In Natal, women vote at municipal elections.

In Canada, widows and spinsters have municipal or school suffrage, or both; and in the northwest provinces, all women have both on the same terms as men.

Great Britain is the storm center. In 1906, two hundred women were thrown into prison by the spirit of opposition in Parliament to woman suffrage.

The facts indicate that the United States is destined to have the hardest, longest struggle of all the nations for the full emancipation of women.

Ida Husted Harper says: "It does not tend to stimulate an American woman's national pride to reflect that the United States may be the last of the civilized countries to grant to women a voice in their own government. And let this fact be remembered, it is the only one where women have been left to fight this battle alone, with no moral, financial, or political support from men."

We say, let another fact be well remembered and emphasized by all readers of THE FLAMING SWORD, that



ere the twentieth century shall have passed, the histories of all civilized countries will have recorded that in the year 1891, KORESH, Messenger of the Covenant, ushering in the Golden Age, issued in the name of the Most High, the full emancipation proclamation essential to the freedom of all women from every yoke of bondage entailed upon them by the curse attending their ignorance of the science of the law.

Not only did KORESH then found a new social order, in full accord with the rights and privileges accorded liberty-loving humanity by the Constitution of the United States, but he also called woman to preëminence in the Apostleship of the gospel of genuine science, the firm foundation of the kingdom of the Gods in earth for the establishment of divine righteousness and peace.

It only remains for the women of America to become sufficiently enlightened by Koreshan Universology, the one genuine science of the laws of universal life, to enable them to lead the world in the paths of peaceful progress, to that type of civilization in which the Gods walk the earth with men, and manifestly dwell in them.

#### Woman of the New Age

**WE** HAVE JUST READ with much interest Alice Stone Blackwell's reply, in the *Woman's Journal* of Boston, to Mrs. Deland's argument against woman's suffrage. All women strenuously occupied with the reformation of the competitive system are blindly devoted to the God-forbidden task of putting new patches on a time-worn, rotten garment. The Lord, looking at them compassionately, exclaims, "Why this waste? Why not make all things new?" Such able women are at this wasteful, crazy patch-work. What must the Lord do to divert them from it? Nothing short of a universal cataclysm seems equal to making the world's workers, really principled in good, look up from their muck-raking and rag-patching to behold the Sign of the Son of man in the heavens of the new dispensation, the golden era of Aquarius.

"Behold I make all things new," declares the Sign. Not a word does he say about putting the new wine of the new dispensation of Social Theocracy into the old bottles of the competitive system. The competitive system has been suffered to control the affairs of humanity as a disciplinary measure during an era of grace, for the moral and mental development of a regenerating humanity, till ripe to eat of the fruit of the tree of the knowledge of good and evil. No lasting peace was provided by the Lord for this dispensation, save that to be derived from the belief in a coming Peacemaker. In the peaceful dispensation to be ushered in by Shiloh, the Prince of Peace, absolute righteousness is to direct the affairs of society, to the end of the assured welfare of every member, male and female.

Since there is to be no discrimination against females in favor of males in the kingdom of Christ now at hand, the suffragists and their "antis" may both be sure of having the *best* of the argument. In this divine kingdom the Lord's new name will be written in every

forehead, and one Lord in feminine form divine will be Master, and all men will be brothers. The anti-suffragists deal with a great many speaking facts in their arguments, and they say some sensible things. The suffragists go the "antis" "one better," however, working in all things for the attainment of that degree of liberty essential to making mortal men and women realize their weakness in incompleteness, to taking some of the conceit out of them, and to building a whole lot of scientific wisdom into them.

Men and women now ripening for the great ingathering of the final harvest of this age, will accept the Lord as their one voice on all vital questions, and will rest assured that he will voice the infallibilities of a genuine science. Those of the one fold of the one true Shepherd of all Israel, He will crown as one with himself in glory and honor. In the new era dawning, woman will have dominion throughout the universe in the spheres of her highest and holiest usefulness. God-men will appear in the flesh to do her homage, and enshrine her divine image as the source of their soul's true life.

The woman of the new age will be no shallow-pated simpleton for the degeneration of men, but a being whose brightness will be as the sun at noonday, softened by the radiance of the moon at night. It is for the devout among mortal women, awaiting the regeneration of the divine woman, to lose themselves in all that makes for the righteousness of the law of commonwealth in earth. For this they must separate themselves from the harlotries of the competitive system, and from all that is wasteful and befouled and old. In a place apart where men and women, because polarized scientifically in the Lord, may be as one in chastity, sobriety, and all that makes for righteousness, let them coöperate to build a habitat for the now descending New Jerusalem. God dwells in the generation of the righteous, and he that doeth righteousness is righteous. It is the "Voice of one crying in the wilderness" that bids women prepare the way of their Lord and make his paths straight.

#### Gleanings from the Woman's Journal

**T**HE FRENCH women were indignant at the escape of Sollillant, known as a monstrous violater and murderer of women. They led processions in Paris with babes and little girls on their shoulders. Orderly cries for justice changed to cries of "Death to Sollillant!" "Down with Fallieres!" "Death to violators!"

State regulation of vice prevails in the island of Guernsey. Women of immoral life are subjected to compulsory medical examination, and if diseased are imprisoned until cured. No such compulsory measures are applied to the immoral men. There is now a strong protest among the islanders against this unjust law. Mr. L. Cleminant says no other law makes such a distinction between men and women.



## THE REFORMATION IN FRANCE

**T**HE FOLLOWING SKETCH concerns one who lived in a far-off age, when the struggle for life was fiercer than we think, when the storm and stress of human existence led him from the palace to the prison where his life went out to awake, perhaps in another form, in a future embodiment, in another land, in another age. Some men are starvelings from birth, but this man had fervor; he had art; he had benevolence; he had access to the king's palace of rooms to instruct others; yet he was left to starve in an earth teeming with plenty, moreover, a land whose kindly fruits he had taught others to utilize. What a tragedy! What learning! What originality! He was broken on the wheel of life, and perished at the mercy of Catholicism.

The Reformation in France was marked by this colossal figure. Poor and obscure in the first place, he was able to say that no one among the Greek and Latin scholars of the capital could refute his learning. And why? Because he antedated the inductive method first proclaimed in England by Francis Verulam Bacon, the method that first observes natural phenomena, and from what is seen deduces its arguments. The account of his life as given from the old records perused by the able author, Paul Albert, is most touching.

Historians date the Reformation in France from the year 1512, beginning with the work of Lefèvre d'Etaples, doctor of theology at the University of Paris. Accustomed as he was to read the Scriptures, he became convinced that the populace would profit greatly by enjoying the same privilege; so he took laborious nights and days in order to give them the priceless treasure of the gospels in the vernacular. He was the man who first expounded and popularized the doctrine of justification by faith alone, the corner-stone of Protestantism seized by d'Etaples out of the profundity of his actual acquaintance with St. Paul, whose Epistles he rendered into French. When his translations appeared, the Sorbonne protested and complained to the king, Charles IX, who turned a deaf ear to the heresy hunters. He wished to protect d'Etaples, because he was the protégé of his sister, Marguerite of Valois. As time passed on, a little group of dissenters, all more or less secretly opposed to the Catholic religion, gathered around this central figure, a beautiful woman who delighted in wit and learning. She held court at Nérac where the mass was celebrated daily, where she wrote her poem entitled "The Nativity of Jesus Christ," but where secret enmity was nourished against the very forms openly coupled with assent.

One of this group, Marot, who read his verses after dinner to the queen, was afterward sentenced to the gallows in Geneva. He had made a translation of the Psalms. His sentence was commuted, and he escaped with a public whipping. He fled into Piedmont and

avoided his persecutors. As for d'Etaples, he died at the queen's side, full of years. It is said of him that one day, being at table, he burst into tears; and when they asked the cause of his grief, he replied: "Having known the truth and taught it to many who have sealed it with their blood, I have been weak enough to stay in this refuge, aloof from those places where crowns of martyrdom are given."

A young man was present at this scene, and heard the words of the aged scribe. This youth was Calvin, whom d'Etaples commended with his dying breath, saying, "God will make use of you to restore the kingdom of God to France."

The doctrine attributed by historians to Lefèvre d'Etaples, that of justification by faith alone, is the fundamental heresy of modern Protestantism. Thus the Reformation is recognized in Koreshan scientific concepts as the cause of plunging deeper into the mire the church into which Christ fell.

## THE POTTER OF THE BASTILE

Bernard Palissy

(From the French of Paul Albert)

Most historians who have delved in French literature abound in petty details concerning the weakest poets of the school of Ronsard. Not one has to my knowledge devoted even the shortest article to Bernard Palissy. The artist and the scientist have obliterated the writer; moreover, the canvas was filled with the official and artificial; there was no room for him. We shall place him in a category by himself without further care to affix a proper label of official sanction to the man. He is, indeed, isolated in the crowd of his contemporaries, for the most part men of violence, fanatics, tyrants over body and soul, raging in the bloody melees of partisan strife; he stands alone, a gentle soul, simple and quiet. What maintained his serenity even to the last day of a long life, even in the dungeons of the Bastille, was his love and contemplation of Nature, the source of his genius from the first, the nourishment of his faith and hope. When one leaves off thinking of the Montlucs, the Aubignés, the Marguerite de Valois, one is refreshed by the sight of this man and by his language, as the pure air of the fields refreshes the jaded brain of the dweller in cities; completely charmed by the discovery, one naturally longs to share it with others. Hence Bernard Palissy represents, and with the charm of originality, one of the most interesting aspects of our sixteenth century,—the century of novelties; and he too, has found the style suited to his work and to his character. These are his letters patent, his title to literary consideration, and I take possession of him.

He was born in 1510, in a little village of Agénois, Chapelle-Bison, but he spent most of his life in Saintonge, at Saintes; and the people of this region, who have just raised a monument in his honor, claim him



for their fellow countryman. He came of a poor family, and earned his bread by working with his hands, as an artisan in glass. He painted images, as he tells us himself, and he joined to this industry that of a geometrician, called to draw plans in the lawsuits. But he early wished to leave the bounded horizon of his trade, to see, to question, to seek. He traversed a part of France on foot, resting here and there as chance took him, or the spot where he was drew him. He seems to have particularly explored the ocean borders, the Pyrenees, and Auvergne; his remarks on rocks, volcanoes, and shells are authoritative.

In 1593 he reached Saintes, settled there and married. Here he one day found a fragment of a cup covered with Italian enamel, which gave him an obstinate wish to master the secret of its composition. He worked at this task without rest for nearly fifteen years. He has told us all the bitterness of this search. I shall presently refer to it again.

Toward 1548, the Reformation reached Saintonge. At first it was limited to mysterious and timorous sermons like dangerous secrets exchanged in an undertone. These earlier missionaries neither knew nor announced anything at first save the gospel, and for that reason their speech was all the more convincing. Little churches were formed by these Christians who, renouncing their gaming and their blasphemies, seemed like new men. Their pastors were thrown into prison, panic arose among them. Who should preach the holy word?

"At this time there was dwelling in the town an artisan, poor and indigent beyond belief, who had so strong a desire to propagate the gospel that he proffered it one day to his fellow workman, as poor and ignorant as himself, for the two together knew scarce anything of it. However, the former proposed to his friend that if he were willing to use some form of exhortation there would great fruit result from it; and the more the second felt himself totally devoid of knowledge, the more his fellow gained in courage; so that a few days later, on a Sunday morning, he gathered together nine or ten persons, and because he was unlettered, he had put into writing a few passages copied from the Old and New Testaments. And when the people were assembled he read them these passages or authorities, saying, 'Let each as he has received freely give.'"

This workman, this reader of the Holy Scripture, was Bernard Palissy. His simple and profoundly religious soul had welcomed in all sincerity this return to the purity of the early church. Of theology he knew scarcely anything, and never learned it. Neither did he ever march under the banners of any party, take arms to combat, or think of revenge upon his persecutors. He wished to see in those who thought differently from himself, only travelers who had lost their way, and must be guided into the right road, persuading himself that they would be grateful to him for the service rendered.

One of his proceedings at this time shows the innocence of his heart. The pastor who had taught him

was in the prison at Saintes; he went to find the judges, and remonstrated with them, saying they had imprisoned a prophet or an angel of God, sent to preach his word. He was not believed,—this goes without saying,—and they looked askance at the pleader. Then he went with the same gentleness and intrepidity to find the Roman Catholic ecclesiastics, and expostulated with them about their way of nourishing their flocks, reminding them of the curses in the Apocalypse and Jeremiah, pronounced against unfaithful shepherds. The prelates were less patient than the judges, and delivered Palissy to the secular arm. He would certainly have perished without the intervention of the Constable, Anne of Montmorency, the Scold, as he was called, who was then on his way to Bordeaux, to quell in so atrocious a manner the revolt of its inhabitants. In passing through Saintes he saw the workshop and the potteries of Bernard Palissy, took him under his protection, ordered work of him, and caused him to be given the title of Inventor of Rustic Vases to the King.

Soon after we find Bernard at Paris. He is very much in demand among the great nobles and the Valois; he decorates palaces and gardens. He was installed at the Louvre, and was working to ornament the Tuileries gardens, when the massacre of St. Bartholemew's day surprised the world. He escaped the massacre, like the surgeon Ambroise Paré, thanks to the royal favor. But in 1588 the Ligniers threw him into the Bastille, innocent as he was, twice sacred through age and genius. They tried to wrest a recantation from him, but he refused to abjure his faith. King Henry III pressed him, saying, "I am constrained to leave you in the hands of my enemies, and tomorrow you will be burned if you do not recant."

He replied, "Sire, I am ready to give my life for the glory of God. You have told me several times that you pitied me, and as for me, I pity you since you have used the words 'I am constrained.' This is not speaking like a king, Sire, and it is what neither you, those who constrain you, nor the Guises, nor all your people can avail to gain over me, for I know how to die."

He was not sent to the stake; he was allowed to starve, and his body was thrown over the ramparts of the town to feed the dogs. He was nearly eighty years old. We may be sure that when he lay dying, he did not call down the wrath of God upon his executioners. Not a feeling of hate nor of vengeance entered his soul. Thirty years previous, when Montmorency took him out of the clutches of the parliament of Bordeaux, Palissy, in thanking his deliverer, used these remarkable words—"I hope that according to the counsel of God, you will return them good for evil, which is my desire."

Palissy is known to the majority of the public only as the maker of enameled ware, of those vessels embossed with plants and animals. The museum of the Louvre contains a number of specimens displayed in contrast to the productions of Italian art. The latter, so far as regards finish and luster, are manifestly superior; but in delicacy and feeling, the work of Palissy



surpasses them. The enamels of Italy offer to the view little but subjects of a mythological nature, and these of the least edifying; this is pagan art. Those of Palissy offer only rural scenes of abundance and of purity; a beautiful woman folding two nurselings to her heart, with other children rolling at her feet; a little farther, a rich flock is feeding: such are the pictures which haunt the imagination, and which he has depicted more than once.

How has he succeeded in mastering the secret of this fabrication? He has told us himself in a little treatise of twenty or thirty pages, entitled, "The Art of Earthen Ware," which is a prose masterpiece. It is a recital of his experiments, covering a space of almost fifteen years without interruption, when he was groping in the shadows, his eyes ever fixed upon that enameled cup whose rich colors he wished to reproduce. Few recitals more dramatic than this, few that are more healthful to the soul! What force of will can obtain, the obstinacy of faith put to such long and severe tests, the price at which success and fame may be bought,—all this he tells us, and in a triumphant fashion,—this poor potter whom all deride and censure, yet who has not lost heart. He teaches us also (and without mistrusting it assuredly) that a man may be a great writer without knowing how to write; that an energetic soul, filled with its object, creates without effort its own style. To think, to feel, that is the essential. Words come of themselves afterwards, and with them rapidity and color. Here, the slightest technical detail has its eloquence; each abortive effort touches us as it does him; we follow him, we sustain him with our sympathy, we want to spare him his mistakes which grow more and more painful; but at the same time his faith gains upon us, we feel that success is near, that this indomitable perseverance is going to triumph at last.

(To be continued.)

### The Law of Compensation

THERE ARE MOMENTS of insight, when vision seems to pierce the outer veil of things and look into the invisible threads or filaments that bind, deter, attach. In such moments things equalize themselves. One is not to consent to war, pestilence, and famine without seeing how salutary they are. One is not to revile the maker and giver of all good things, in that he has made death possible, without seeing that any permanent structure hardens. The most enduring things in the visible creation, such as crystals, are the hardest. So in the biologic world, the hardest thing is the will of man. Were his outward structure permanent, were he exempt from the fear of death, he would become indurated. Those who have never known sickness nor pain nor the giving up of children, are not touched with others' suffering. Then instead of reviling the Creator for pain and death, let us bless him even under the curse. It is said of Jesus that "Himself took our infirmities, and bare our sicknesses." He was "touched with the feeling of our infirmities." He praised God in

his weakness. Death makes possible new combinations of capital, new relations of affection. It brings forward those who have been waiting in the rear. It alleviates suffering from the injustice of those who are thus put beyond the reach of slaves upon whom to exercise their tyranny.

This is no apology for the estate of mortality which is hell, but it is designed to show that God comes out of heaven into hell, and that in its conditions there are modifications which are superimposed.

Many hearts are failing because of the seeming exceeding brutality of their Maker. It would seem that nothing could excuse the Creator for existing in a world where death reigns, where sickness is common, where pain is so near, just waiting around the corner to seize man in his happiest moments. Suppose the Golden Age is to come back! It only lasts six thousand years; then the conditions of mortality prevail for the remainder of the cycle,—eighteen thousand years.

The object of life is to educate men, to bring out what is in them so that they become fit for absorption into the divine nucleus without further change, *so they tell us.*

Progression begins with the Sons of God. They make their progress in their own sphere, and then they precipitate their descending entities to withdraw from visible life. Mortality receives their débris; but the débris of the Gods is so much finer than the best of lower humanity, that the spirits precipitated from the God kingdom uplift. They strengthen and purify. The angel received into the bosom of the man goes with him, is interior to him as he passes on down the age. The times tend to become more and more corrupt. The age of brass follows the age of silver; then comes the age of iron.

By and by there comes a person who involves the central nucleus. He meets the man who is to culminate, carrying his interior angel. Attraction is at once manifest. The angel returns into the sphere whence it came, intact; and the man parts with the best that was in him, to the Messenger who says that the Sons of God are to come in fulfilment of the prophecy in Malachi: "He shall turn the heart of the fathers to the children, and the heart of the children to their fathers." What becomes of the man? He becomes a castaway, an empty vessel. Is it not said, "The spirit shall return unto God who gave it?" Thus is ordinary humanity used in one aspect as the cup bearer of the Gods.

To reconcile man with his Creator is to reconcile him. This word is from *concilium*, council. Men are placated by calling them into council. Thus Job took council. He reviewed the works of the Almighty. He vindicated his wisdom and justice even in the worst afflictions. He saw that death is merciful when it breaks up a sphere of trouble to the living. He was reconciled (*called together with*) his Maker.

Another age gives the man who has been the cup bearer in this, his heavenly Father's throne, thereon to sit with him in ecstasy. So progress reveals itself in retrogression.



# Modern Social Problems

**T**HE DEMANDS of the modern world cannot be met under the present social and industrial conditions. The tendency of the world is toward things universal. The interests of the world are becoming far too great to be conducted along competitive lines, in which not only business concerns, but even nations are in rivalry. Universal movements demand the abolition of the petty boundary lines of competition. The time is rapidly approaching when political boundary lines will be wiped off the map of the world, and competition among different peoples utterly destroyed. There is one humanity, one great world of human interests. There should be one great system of social economy, embracing and involving all industrial and commercial activities, conducted on the broad lines of a universal commonwealth. Competition is essentially the system of selfishness, the cause of social inharmony and strife. The world is far too large for competition. Let the universal movement of human coöperation supplant competition, and thus unite the whole world of man.

## OUR NATION NOT A COMMONWEALTH

**We Are Ruled by Industrial  
and Political Monopolists**

**BY KORESH**

**W**E ONCE FLATTERED ourselves that the Government of the United States was a commonwealth, which means a wealth in common of all the people. We became hallucinated into this misconception by virtue of the fact that we were allowed to vote for men whose nominations were made in the slums and cesspools of political iniquity. "We sanctified and virtuous people, whose moral standards are too exalted to allow us to become interested in politics, and whose moral and religious virtues are of such character as to preclude our stooping to the vile cesspools of political manipulation, hurry to the polls on election day, drop in our little paper, and hie us to our unsullied associations. We let the slums, manipulated in the interest of the money sharks for the graft there is in it, run the politics of the country and the ship of state."

The indifference of what are denominated the better phases of our citizenship to the political determination of the financial, commercial, and industrial departments of our country, has placed the political machinery under the absolute control of the trusts and the monopolists of the Government. The people are making a great mistake in their conception of what constitutes government. A great majority of the masses are fooled into the conviction that the Government of the United States is at Washington. It is a fact that the manipulation of its power is centered at Washington, but it will be recalled that the people have not yet quite relinquished their rights of ownership.

Who are we, the eighty millions who constitute the power above the throne, that we should interest ourselves and bother our heads about the things of which the money-lenders are perfectly willing to relieve us? "The great financiers of our nation are capable of running the government successfully, and we need not worry ourselves about its stability." This is the general statement; but when we remember that the financiers are interested in themselves, regardless of the interests of the people, some of us are beginning to make calculations as to where we are likely to bring up

when the millionaires own the earth. This is becoming a question of deep concern with some of the thinking "common" people, who thought they were living in a commonwealth. The situation has resolved itself into the great question: "Who owns the country—the people or the millionaires?" There is not a question but that the so called common people would be reduced to vassalage, if it were possible, and things are hastening in an accelerated ratio to that end.

Howsoever much we may attempt to disguise it, the fact still remains that we are face to face with a civic and economical problem, the solution of which involves the possibilities of one of the greatest revolutions that has ever marked the progress of civilization. The people are becoming more dissatisfied with the relations of what are called capital and labor, and with the division between the so called capitalist and the producer of wealth; namely, the laboring man, who is deprived of the products of his industry. Some of our public journals, like the Hearst productions, are fanning the flame which inspires and augments the antagonism existing between labor-unionism and the force against which it is pitted—called capital. Of course, this is done for political purposes, and not for any improvement in the conditions of labor itself.

One of the principal factors in the active force which urges the combinations of labor federation, is the destruction of the property which in its function of labor it has created and enabled the employment of labor to accumulate. It is a sad commentary on the purposes of labor-unionism, and a discount on the integrity of its purpose and its conception of its uses for the social fabric, to be compelled to admit that unionism is senseless enough to destroy the property which it has been instrumental in producing, which it does when it attempts to further the interests of unionism by the destruction of the property of what they call the rich.

There should be neither capital nor labor; but both exist and are in deadly conflict, and the antagonism is encouraged by such periodicals as the Hearst newspapers, and "the appeal to treason," which is a conglomeration of socialism and labor-unionism, between which there is no semblance of similitude. Capital and labor-unionism are in deadly conflict. The fact cannot be disguised, nor can it be settled upon the basis of any



relationship whatsoever of capital and labor. These are the inevitable consequences of the competitive system, against which the principles laid down and inaugurated in the beginning of the Christian age are forever opposed. The practical system of united life is the only solution to the problem of social progress; and the utter annihilation of the competitive system is one of the fundamental factors of the peaceful settlement of the questions which are agitating the world at the present time.

To encourage the antagonism existing between the two powers in conflict, should not be the purpose and practice of public journalism. All of the great wealth of the country is the product of industry, directed by the intellectual control of that industry, diverted from the regular channels of industry and industrial ownership into the possession of those who did not create it. As the property and wealth of the nation belong to the people who own the nation and the products of industry, it is the most absurd thing possible, to imagine that the way to handle this property is by strikes and other means of destroying the accumulations aggregated through the efforts of industry.

The *Appeal to Reason* is neither a socialist nor a labor periodical, and its methods are particularly objectionable. We would appeal to the common people who constitute the voting population of the country, to take the management of the Government from the hands of the millionaires whose only interests are for the augmentation of the aggregate wealth of private control, with a constant determination to deprive the laboring masses of the legitimate products of their toil. We would appeal to the millionaires, whose course will inevitably terminate in the destruction of themselves and the property which they have accumulated by the manipulation of industry for personal and corporate aggrandizement. The time is at hand when there will come either a peaceful or a sanguinary revolution. Will the so called rich, who hold their possessions through the ignorance of the masses, be wise and learn the lesson of equitable distribution through the peaceful guarantees of righteous purpose in the administration of the financial interests of a great people?

Let us rid ourselves of the conspiracies of both labor-unionism and the money power, through the peaceful measures within the political rights and possibilities of the common people who own the Government, and who should be sensible enough to control it in their own interests.

## Class Warfare and the Abuse of Liberty

BY OTTO L. FRINCKE.

AT THE CLOSE of a recent celebrated trial in the state of Idaho, the verdict, "not guilty," set free the defendant. The jury had not found him guilty as charged, because they believed the testimony was not convincing beyond reasonable doubt. The man was tried according to the form and practice of law courts, and the evidence of the state's star witness, given before the shuddering crowd, accused the chief officers of a

labor federation of conspiracy and murder. The witness under oath recited a confession which involved him as the volunteer destroyer of human life and property, as a revenge against capital, with the consent and approval of the officers of that labor organization.

The student of current events will allow that, primarily, the competitive system was there being tried; for it is the personification of evil and the parent of the aforesaid criminals, the crimes and the conditions that favor their growth. An analysis of the motives and impulses of men engaged in these frequent industrial wars would disclose the distress, cruelty, and brutality which spring from competitiveness. Being fundamental, with the love of money as the root of all evil, competition bestows the adjective upon present-day economics. This system is responsible for the irrepressible conflict between capital and labor; it has been continually causing misery and havoc since the days of Noah; it has caused wars, revolution, and pestilence; it has given power to the stronger at the expense of the weaker mass, the plain people; it has fixed the gulf which separates the rich man in the palace from the poor in the hovel.

As a preliminary to the system, let us examine the human factors of this class warfare, and discover the cause of the classes. Human nature is ever the same, though history testifies that its manifestations vary according to man's intellectual and moral progress. The passion for money among the rich men of antiquity, and their ability to accumulate it, are primarily identical with the passions and the abilities of the twentieth century millionaire. Comparing the ancient actual slave with the modern wage-slave, we find their mental abilities similar, while their slavery has changed only in form.

The prophecy is doubtless now being fulfilled that knowledge shall increase in the last days; for it must be allowed that knowledge of a limited and incomplete kind now obtains, and is being taught in the vast number of colleges and lesser schools. Mankind is groping in the mental darkness which accompanies its sinful state. And yet, while it has not discovered the true arcana of genuine science, and while it is teaching a false religion because it cannot interpret the Bible correctly, it is now that we are enjoying literature, arts, and physical comforts not dreamed of by any race since the days of Noah. What, then, is the difficulty? Why are we not happy? Whence come the unrest and even threats of violent revolution throughout the civilized world?

We may state the answer briefly: Man wants happiness and all the comforts it includes in private and public life. But the working man and woman find life a bitter struggle, a hand-to-mouth existence; and they inquire in books and magazines why this is so. There are among them intelligent persons who learn that, under the abnormal and illogical conditions created by the competitive system, the capitalists retain the greater part of the wages they earn, and so they are unable to purchase and own and enjoy the comforts, clothing,



houses and lands to which they justly lay a claim by reason of their labor. We are writing of the vast majority of the wage earners; for these are the masses which have overturned kingdoms with awful bloodshed, to put in their stead, states based on fraternity, liberty, and equality.

Absolute equality among all the personal units of any state is an impossibility, as we intend to show. It is the purpose now to call attention to the abuse of liberty, and the utter disregard of the principles of fraternity, by the men who now control the industries and nearly every source of wealth in the United States. A few years more than a century ago, the ill-clad, poorly-fed patriot armies under Washington battled against tyranny and kingly despotism, to construct in the New World, North America, a democracy, a government by and for the people.

That magnificent document, our Constitution, gave the new nation stability and the guarantee of power. We have grown and expanded to be the richest and most powerful republic in the annals of history. The masses read history, and compare the theory of our government as laid down in the Declaration of Independence, and embodied in the Constitution, with their own present forlorn and almost hopeless conditions of hard labor and poverty. They know that only with steady work, and denying themselves many reasonable comforts, may they succeed in possessing modest homes; and all the while they are haunted with the fear of a panic, and the consequent loss of work, and enforced idleness.

### **The Widow's Mite: or the Rich Man's Sorrow**

BY SAMUEL ARMOUR.

**I**F THE INHABITANTS of earth would follow the example of the woman who, of her penury, cast in all her living, the regulation of production and distribution adequate to the supply of the needs of every creature could easily be accomplished. Since "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me," is a true statement, those relinquishing their possessions to the state for the common good of humanity, would doubtless be as much approved in the sight of that God who said, "Go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven," as was she who cast "her living" directly into the temple treasury. But doubtless those who have great possessions, to whom this suggestion might appeal from the standpoint of a humanitarian and even practical consideration, would also go away sorrowful, choosing rather to face the doom of fire and sword to be visited upon the world because of iniquity (inequity), than to resort to such drastically benevolent measures as we propose to outline.

Our compassion is extended to those who perish without knowledge; but woe unto them who in their self-will ignore the admonition of wisdom, and continue their frenzied course headlong to destruction. It was

declared of Simeon and Levi that "in their self-will they digged down a wall,"—a prophecy fulfilled in the destruction of Jerusalem, when her mural ramparts were razed to the ground on account of the obstinacy of the city's defense. That event marked the culmination of a typical age. What, then, must we expect in the ending together of the ages, now at hand? Not less, obviously, than is inferred in the ominous language of the Apostle: "Go to now, ye rich men, weep and howl for your miseries that shall come upon you," and detailed, with solemn emphasis, in several chapters of the book of Revelation.

Let the wealthy proclaim: Our possessions are heaped by virtue of the exercise of fraudulent prerogative, insured by shortsighted enactments in a system inadequate to the just regulation of human affairs, and to the promotion and maintenance of the welfare of the entire population. While we have but profited by a system for which all are responsible, our accumulations are not, by absolute right, our possessions. Let them revert to the world which has voted its loss and our gain, and compassed its own bondage. Henceforth let us contribute to the stores from which, heretofore, we cornered the limited supply.

Let the poor acknowledge: I have been but the victim of the common snare in which I, with the others, had hoped to catch and not be caught. Guilty of lending support to the system which has operated to my disadvantage, I refrain from vengeful retaliation upon him in whose hands I have strengthened the power of oppression, and content me to stand still, like Sol in his course, when at the tropics he awaits reverse momentum. When money no longer usurps the rights and powers belonging legitimately to service alone, then again will I bend my energies for the proper sustenance of the world.

Let us suppose that, by common agreement and demand, gold is demonetized, and all the circulating mediums of exchange, so called, are placed in the hands of proper government authorities redistributed, such of them as are available, in the avenues of their legitimate use; that all debts and obligations are cancelled; that all manufacturing establishments, implements, and machinery are turned over to the state; that all the railroads, stations, rolling stock, wharves and ships, are placed under its control; that all lands, mines, and oil fields are relinquished to its possession, and every resource of sea and land given over to its management. Would any one suffer? Not necessarily. The great majority could immediately be more abundantly supplied from the stores already on hand, and thus encouraged and enabled to enter such service for the new commonwealth as they might be adapted to or trained to perform. All hotels, warehouses, stores, and saloons could directly be turned to legitimate use for public accommodation.

Every concern in the country could readily be taken over, equipped with implements and machinery, much of which is already created, just awaiting sale, and officered by those whose judgment and experience would



enable them to systematize and classify the now-constituted public works. Insignificant, ill-equipped establishments could be disposed of, and the output of the better equipped and larger ones increased commensurately, avoiding unnecessary duplication, and ensuring concentration of effort.

Sections of country and vast tracts of land could be selected for their fertility and specific adaptability, and the proper crops extensively cultivated on the most economic basis. The timber supply could be judiciously used and maintained, and the mines developed and operated safely in advance of the constant demand. Collection of all things could be made, and central and local repositories would in turn become centers of distribution of the world's wealth to the world, in remuneration for service performed, the purchasing power of industry being justly proportioned to the valuation of its products, without the intervention of a "medium of exchange" which is hard to buy, and constitutes the loop-hole of swindle. System and economy being instituted, service being general, and the application of labor-saving machinery more extended, this system would shorten and brighten the hours necessary to be devoted to use.

## THE SOCIAL ETHICS OF CHRISTENDOM

(Continued from page 7)

count, or such relation to unionism as will enable you to perform your daily routine of work. One of these possibilities is in the forehead, the other is in the hand. This is practically "the mark of the beast." Upon the basis of this universal lack of confidence the armament of the nations goes on, proportionate to the interests of commercial and industrial enterprise. There is no motive of peace in the human soul, for the reason that there is no operation of that spirit which actuated the church in its early history and before its fall.

According to every indication in the conditions of national relationship and correspondingly, to every prediction of the Bible, the dispensation will end with a general breaking up of the old conditions through a political, social, financial, and religious struggle, compared to which the struggles and conflicts of the past were mere child's play. The nations are making prodigious preparations for war. The progress of these armaments is in a constant ratio of acceleration. Does this mean that there will come the peace of the world before the conditions of confidence find a place in the human soul?

So far back in the history of the world as the beginning of the Christian era, there was issued the acclamation from the angelic heavens, "On earth peace, good will toward men;" and the Christ who was then heralded, was declared to be the "Prince of Peace." Did the coming of the Christ usher in the glorious time expected by the world because of that acclamation? No. The Lord declared that he "came not to send peace, but a sword;" and the world in its Christian progress has been marked by the gore which the ani-

mosity of men has insured to the world in its march of evolution.

Are we to conclude, then, that the world can have no peace? By no means, for the assurance of an ultimate peace is as pronounced as the consummating devastation. The very structure of the universe is the assurance of a final peace. I cannot enumerate either the detailed indications of war or of peace; but there will come, and that in the near future, the application of the principles which underlie the activities of the universe. There cannot be turmoil in the universe without its counterparting quality of rest and peace; and there would be no hope of universal peace, were not the principle of peace embodied in the laws which go to make up the sum of the universal cosmic scroll of the destiny of being.

The very tangible and material heavens, (tangible, at least, to our vision) declare the consummation of a final great peace. We find their motions all related to one another in such manner as to preclude any conflict of purpose or motion. The constellations constantly sustain universal relations of order and harmony. There is no encroachment of one domain upon another; nor is there inharmony of action, for all is ordered according to that eternal law of motion which insures everlasting stability. The physical heavens exist for our inspection and comprehension; we may read in the great Book spread before us for our erudition, the promises of prosperity and peace as a final termination of the destinies of the human race. As it is with the stars of the physical heavens, so shall it be with the stars of human and divine destiny, of which the physical stars are an illustrious example and ensign.

## The Key-Notes of the Fine Arts

BY THE EDITOR.

THE ARTIST and the writer, as well as the composer, must have a theme, without which their expressions would have no meaning nor attraction; indeed, these branches belong in the category of the fine arts, and are near akin in origin and object. The truths of one are the truths of the other; and the truths of each are true to the elements of language, which is the art of expression; and they all must agree with the revelations of the natural cosmos. When the secrets of Nature are discovered, the highest key-notes of all the fine arts are revealed.

Nothing can be truer to real art than genuine science; no system of conceptions of modern times other than the religio-science of Koreshan Universology, has been able to present, interwoven in one beautiful fabric, all the elements of progress in all the branches of human knowledge, because no other system possesses the key to the solution of all the problems of Nature. Bacon said that "Art is man added to Nature," meaning that man comprehending the symbols of Nature is able to express the truths of life in some artistic form.

The word art is from a Greek work meaning to fit or join together. The word articulate is from the same root. We articulate syllables; the anatomist articulates the bones of the body. But the artist articulates forms of the imagination, and makes one the thought of the mind and a symbol of Nature. We believe that art is so true as to embody in every worthy production a truth of human life or character. The works of art, the works of the poet and prophet, and the inspirations of the musician, are so full of symbolism that they may be taken as the strongest evidence of the truth of the system which constitutes the Light of the new day emanating from the rising Sun of the new age.



# Health and Hygiene

Dr. J. Augustus Weimar

## THE SOURCE OF MANY DISEASES

### Helpful Advice as to the Cause and Cure of Constipation

"Please give instruction to overcome or cure constipation. Eating fruit and graham bread does not relieve me of the trouble. Is there any exercise which can be relied on? I object to enemas and laxatives in form of medicine, and drinking quantities of water. Do you advise the use of distilled water, and for what trouble or disease?"

**T**HE GENERAL FAILING with mankind is that they leave undone what they should do. The Biblical expression is, "These ought ye to have done, and not to leave the other undone." For instance, some people, when constipated, will take laxatives; some will flush the bowels; some take abnormal quantities of drinking water; others will rely on fruit. Thus they leave undone the most important practice; namely, the manipulation of the organs at fault.

The ancients in giving names to the various organs of the body and head, had an object in view, when they gave such names as flexor, extensor, rotator, levator, adductor, abductor, expression, and sphincter. Now these names suggest something. Flexors are so called, because they bend the joints of the body; extensors, because they restore the bent parts to a straight condition; levators, because they raise an organ or part of it; rotators, because they turn upon their axis, parts to which they are attached; adductors because they move the parts toward the axis of the body; abductors, because they move the parts from the axis of the body; expression, because they control the face; sphincters, because they close certain openings of the body and head.

The function of the muscles is to contract and expand, like the ebb and flow of the tide. This contraction and expansion produce the warmth of the body and head. Of course, every muscle is controlled by the nerves which have their origin in the brain.

### The Clogging of the System

**L**ITERALLY, the word constipation signifies that the excretory waste canal is stuffed or crammed. This occurs whenever there is not activity enough of the muscular coat of the colon to properly expel its contents daily. Thus constipation means irregular bowel action. The muscular system of the entire body and head should be kept active and vigorous by means of a suitable scientific exercise in order to secure proper action of the colon. Any retention of the waste substance beyond a proper time, tends to clog and interfere with all of muscular and mental processes.

Constipation gives rise to fermentation, decomposition, and especially and specifically to the production and accumulation of poisonous gases and insoluble substances. The poisonous gases rise upward and interfere with the action of the heart, lungs, throat, and head. The insoluble substances, which we call lithic or uric acid, produce kidney, bladder, and rheumatic afflictions. Inactivity of the bowels is also productive of animal life; namely, worms.

Furthermore, constipation is the chief cause of hemorrhoids or piles. If the hemorrhoidal veins become clogged, they distend the veins of the lower bowel. The use of aloetic and drastic purgatives causes piles, because they produce a local irritation. Two of the most abnormal causes of piles are straining of mind and body, and the sitting on upholstered seats or feather cushions.

### Wrong Methods of Cure

**F**IRST, drug cathartics or patent nostrums, which cause further distress to an already weakened colon. Some one said, "Throw drug cathartics to the dogs!" But we may aptly add, Where is the dog that would take them? The only logical treatment for constipation and costiveness is a treatment that puts activity into the muscles and nerves of the vital organs. The ordained function is to expand and contract, and a proper scientific exercise of the intestines and colon will put back that lost activity.

We are not opposed to the use of mild laxative remedies, but we are, to strong and poisonous doses, because the after effect of these preparations on the general anatomical and physiological system is frightful to contemplate. This kind of cathartic produces headache, heart trouble, insomnia, eczema, salt-rheum, tetter, pimples, eruptions, blotches, impure blood, blackheads, nervousness, etc.

Drug cathartics thwart Nature's design and effort; for the use of strong purgatives makes the waste substance so loose that it fails to accomplish what Nature intended. Nature's method is to dilate the sphincter muscles, the inner and outer muscles of the rectum, by normal bowel movements, and in this way flush the capillary circulation, which equalizes the general circulation of the blood. By this method congestion of the blood in any part of the body and head is relieved.

Cathartics have proved a complete failure in the cure of constipation. One thing is fully proved, that is, their use has added more or less serious drug diseases. Cathartics are as bad as vaccine virus, which the quack doctors of the twentieth century inject into healthy human beings in order to produce drug diseases.

The second wrong method for curing constipation is the regular practice of rectal irrigation or colon flushing. A number of years ago, Dr. Hall's hygienic treatment or colon flushing flooded the United States. We purchased in 1888, his four dollar pamphlet (which cost him about two cents per copy). This pamphlet purported to disclose a discovery made by himself of how to cure constipation, costiveness, bowel troubles, piles, fissures, ulcers, etc.

In short, he recommended the enema as a substitute for Nature's method of relieving the bowels, to be employed by all persons, sick or well. He claimed that persons who would adopt this method of relieving the bowels would be proof against most of the diseases to which human flesh is heir.

Did this practice prove to be a cure for constipation



and the other ailments which he claimed it would cure? No, not at all! In 1890 his fraudulent business was fully exposed in the July, August, and September numbers of *Good Health*. Statistics showed that hundreds and thousands of people had ruined their systems by the daily flushing. We know, however, that an occasional flushing is beneficial, but regular flushings are detrimental. We know that when certain rectal ailments and bowel troubles prevail, flushing of the colon will relieve that organ of the impacted waste substance in the quickest possible time, thereby preventing infection from its absorption into the system; but if this be practised day after day, it will deprive the colon and sphincter rectal muscles of their ordained function, and a worse condition than the former is created.

There are certain immutable anatomical and physiological principles; and if they are violated we must pay the penalty, whether saint or sinner. For instance, the ordained function of the muscles is to expand and contract, thereby producing the warmth of the body; and if anything makes of non-effect their function, as the using of drastic cathartics or flushing of the colon, the inner and outer sphincter muscles of the rectum become inactive and lame. As one of the sphincter muscles controls, in a reflex way, the respiration and capillary circulation, and the other the pulsation, that is lungs and heart, the reader may easily discern that a serious injury is inflicted by such a practice.

We can safely say that chronic constipation is, in nine cases out of ten, due to a spasmodic condition of the inner and outer sphincter muscles and closely pinched nerve endings. As the rectum is the seat of reflex nerve action, much physical trouble is caused thereby. Men who suffer from rectal, bladder, prostate, urethra, heart, respiratory, and circulatory troubles, may find the real cause in a pinched condition of the sphincter muscles and nerves. Women who are afflicted with chronic constipation, ovarian and uterine ailments, may find the real cause in the constricted and pinched sphincter muscles and nerves.

The same is true where chronic diarrhea, dysentery or bloody flux exists. In such instances, the use of graduated rectal dilators may be useful. However, we can not recommend them for a continual use. They should be used only until the the sphincter muscles are dilated and thus the pinched nerves relieved. We consider all mechanical appliances and instruments for the relief or assistance of the human structure and its functions, as crutches. If you need them, be not so unwise as to reject them; but if you have no need of them, by no means use them.

## The Common Sense Method of Cure

**S**UCH A CURE we have found in the strictly scientific manipulation of the vital organs, with their muscles, nerves, blood vessels, etc., of the human head and body. Such a manipulation makes no demands upon the vitality of the patient, but enlists the curative powers contained within the wonderful dynamo and its stations,—the brain and various parts of the body, which readily respond when properly appealed to, and providing that enough of vitality is left to enlist. True, this implies a proper application of the principles of scientific manipulation, a knowledge of,

and a confidence in, the vital organic powers of the brain and body, and the location of the nerve centers through which the inherent curative powers may be stimulated to action and thus be also regulated.

By such a common sense physiological stimulation, the enervated organs and their functions are aroused to their ordained normal action and activity, as well as the equalization of the circulation of the brain and body fluids, and the coöperation of the nerve forces. This necessarily creates and establishes harmony between the organs, functions, pulsation, circulation, and coördination of the various vital forces of the brain and body. Such a harmony being restored, health is the blessed result. In addition, we may say that another blessed thing is, every common sense person can become his or her own physician, and apply the inherent vital powers any time whensoever needed.

Now, if the reader will turn to this Department in the February issue of this Magazine, he or she will find there a common sense physiological method of scientific manipulation to be practised whensoever the bowels are inactive.

Apropos, if inactivity has been of long standing and severe chronic constipation or costiveness prevails, it will be well to use in conjunction, till the function is again established, either some harmless laxative remedy, a limited flushing of the bowels, or the anatomically correct graduated dilators, of which there are four different sizes. Finally, rely with determination and confidence upon the proper manipulation, and continue it as long as necessary.

Since 1897, we have adopted these strictly scientific manipulations for our own body and head, and if any one were to attempt to deprive us of this very beneficial common sense exercise, we would put up the most severe and determined fight in behalf of it. We know the benefit we have derived, and what we are daily deriving from its practice.

However, we are aware that some are too indifferent or too lazy to undertake the practice for any length of time. They ejaculate, "How long must we keep this practice up?" We interrogatively answer, how long would you continue to partake of good nourishing food and drink? Would you not eat and drink again and again? Well, let that be the answer to your inquiry, and your guide as to how long to continue the common sense physiological manipulation of the bowels or any other organ at fault.

As to distilled water, do not disturb your mind about it. Drink as clean water as you can obtain. Use common sense.

## Healthfulness of Laughter

**R**AYS of irresistible attraction radiate from a household where the risible muscles are kept flexible by frequent exercise.

Ripples of laughter spread very far. Children crowd into 'a merry home as bees to a honey-yielding flower. There may be but a small allowance of sense in the easy-coming laughter, but it shakes up the diaphragm and awakes the solar plexus, so a jolly family have always an admiring fringe of neighbors' children who love to "laugh, too." The family of laughers have always good health, and even when living is plain, are plump and rosy. Among all the aids to digestion, and the solemn ways of hunting health, it is strange that some one has not made a serious attempt to bring the "Culture of the Risibles" into the foreground and charge a fee for a course of lessons.—*Health Culture*.





## Topics of Interest & Importance



**T**HE SECRET OF HAPPINESS has been lost to humanity. It is the mysterious chord in the scale of human life which philosophers of past ages have sought to discover. It is the great key-note upon which depend the vibrations of universal harmony. The mourning of the millions attends man's present inhumanity to man. We see discontent and disproportion; perversion and oppression; conditions iniquitous and relations inequitable; injustice and resultant unhappiness. History is but the record of the struggles of man against the discordant elements which are universally manifest; yet the hope of man has always been in the direction of the realization of the equilibrium of life. May not the masses of the world be made happy? The ties of kin make humanity one. May not the chords of sympathy extend from heart to heart, from soul to soul? Unless Nature be untrue to man, instinct deceptive, momentum without result, the spirit of prophecy false, and progress fruitless, the world is destined to attain a glorious contentment.

### PROBLEMS OF MODERN EDUCATION

**How They May Be Solved by  
Following Practical Lines**

BY J. S. SARGENT.

**I**F, AS IS SO OFTEN CLAIMED, the home—the family—is the foundation of the state, and its integrity is the hope of the republic, then it behooves the state to exert itself to promote and to maintain that integrity to the utmost. It should put forth every endeavor to bring the home to the highest possible degree of comfort and enjoyment, and to moral and physical welfare and security. To this end it can do no better than to see to it that the home-maker, the wife and mother, be brought to the proper efficiency for this task. The training of the girl in all of those things that pertain to the welfare of the household should not be left entirely to the mother, who may herself be very inefficient in these duties. Thus poor cooking, slovenly housekeeping, with meagre home comforts and attractions, are perpetuated from generation to generation, breeding discontent, dyspepsia, and other diseases, driving the husband and father to the saloon, and the boy to the street or from the farm, to which if he is to be kept, the place must be made enjoyable; and he must be shown that there is a science as well as profit in agriculture, that will engage and satisfy his active and expanding mind, inspiring him with a laudable ambition to make two blades of grass grow, where but one grew before.

These ideas might readily be engrafted into the graded schools of the cities and larger towns; but in the sparsely settled country districts their adoption may not be so practical, without the adoption also of the scheme of quadrupling the districts, as is being tried very satisfactorily in some of the states. This plan is to join four common school districts into one, erecting a building in the center, and employing teams to carry the more distant scholars to and from school. This gives an opportunity for graded schools in the rural districts, without adding materially to the aggregate cost.

To such schools a kitchen and diningroom, a work-shop and a piece of land might be added for the teaching and practical application of the knowledges most useful to the common people. In the poor tenement districts in some of the cities, it is found to be advantageous to provide the half starved children with one good meal a day at the public school, not only as an incentive to regular attendance, but also as a help to their emaciated bodies, enabling them the

better to sustain the strain of study. Instead of making this a charity to the few, the practice might well be extended to universal adoption, making a merit of the custom not only to provide that no pupil goes hungry, but also to teach the art of cooking and serving meals, and to incidentally afford an opportunity of acquiring commendable table manners, an accomplishment that too few children are taught in their homes.

Instead of carrying the dinner in pails to be eaten cold, with the manners usually of young savages, let material be supplied and the noon-day meal be prepared and served by the girls under the direction of a competent cook, and eaten as it would be in a well-ordered home. The land could be utilized for the experimental growth of vegetables, trees, flowers, and fruits. The purpose being to impart some practical knowledge and to implant a taste for this basic industry, which once started will induce those who choose in after life to follow farming, to seek and to develop the most approved methods in such occupation. Not only this, but the universal knowledge of the growth and cultivation of plants will tend to induce every one who can, no matter what his occupation or profession, to have a garden or to ornament the homes with flowers. Incidentally, this work of the school could be made to serve to some extent as a kitchen garden, supplying vegetables and fruits, perhaps for the school table.

In the work-shop the boys could be taught the use and care of the common wood-working tools, taught the uses of the square, and how to lay off and construct plain buildings, and to make many kinds of home conveniences. Not merely as make-believes, but the actual construction of useful things to be disposed of, if possible, and the proceeds devoted to the benefit of the school. The most stimulating incentive of the boy or girl to study or work is the immediate application of the knowledge and labor to the doing and making of things that are of use—that are really desirable and have a marketable value. The girls should be taught to cut and make plain clothing, and to perform many other useful duties of the household. Time and experience in a practical effort being trusted to develop this system of education into such a diversification as would meet the requirements of the various needs and mentalities to which it is to be applied.

After the knowledge of the basic duties that are common to all homes, whether rural or urban, are in a measure acquired, the peculiar bent and inclination of each mental



unit might be taken into consideration, and their attention drawn toward those specific duties of life to which each seems best adapted or inclined. In this way years of the student's time which is now practically wasted in the study of many things that prove in maturity to be of little if any value to them, may be saved.

The school, so far as possible, should be made into a model home, in which the parental attitude of the state should be represented in the *personnel* of the teachers, to whom the mental, moral, physical, and future welfare of the children should have as intense but a more practical solicitude than is usually manifest by the parents themselves, too many of whom alas, while devotedly attached to their offspring, are unfit to be entrusted entirely with their bringing up. This deficiency should be supplemented as far as can be by the state seeing to it that each and all, whether high or low, are given such training in the essential and common needs of man as will bring the average conditions of the homes to a more uniform status of comfort and contentment, each generation being an improvement upon the preceding one.

But, growls the taxpayer, this will cost money. Yes, but it will bring ample returns in the improved conditions of the great mass of common people. We pay out millions of dollars to produce, perpetuate, and disseminate the best possible strains of domestic animals, and think the money well invested. How much more will it profit us to develop the highest possible efficiency in the manhood and the womanhood of the nation! Then, too, it will not cost us nearly so much in the aggregate as it now costs us to do without these acquirements and suffer the consequences.

## CO-OPERATION FOR THE MASSES

A Practical Reform Movement  
For the Benefit of the People

By KORESH

**W**ANTED: Twenty million men, immediately, to work for themselves and own the products of their industry. We will embrace in this enterprise every conceivable kind of industrial creation. The soil of this and other countries must constitute the foundation of this industrial coöperative movement, but skilled and unskilled labor can be utilized in every department of artisanship.

With the combination of industrial effort proposed and partly in successful operation, we will meet the emergencies of industry and commerce, of capital and labor, and settle forever the question of fluctuations in the money markets of the world. We will show to the money sharks who run the governments of the world and rob the laborer of his hire, what comprises the basis of their riches; and without any interference with their ill-gotten gains, will show how easy it is to let the bottom fall out of their money tubs, and make of them the bottomless pits of their own destruction. We will place united industry in the field against government subsidies on various commodities, by which they are monetized for commercial speculation.

Organized labor, or rather organized industry on the basis of coöperative ownership, is the project to which we would invite the attention of the industrials of the entire world. The time is ripe for the people to consider the

question of conducting their affairs in their own interests. This movement is not labor-unionism, but rather an offer to every laborer in the world, whether in the unions or out of them, whether black or white, male or female, old or young, to enlist, either with or without money, in the greatest industrial and commercial enterprise ever yet instituted for the amelioration of the terrible straits to which the "common people" are driven, through the efforts of the money sharks who are constantly exploiting them for the purpose of capturing the proceeds of their industry.

We have just put in press a pamphlet which we wish to place in the hands of every laborer in the world. In order to accomplish this we are compelled to cover the expense through its sale. We would much prefer to distribute it gratis, but we cannot afford it. We ask every subscriber of this paper to send for as many of these pamphlets as he can afford, for free distribution or for sale without remuneration, that they may get into the hands of as many as possible, and as soon as possible; for the time hastens with increasing velocity toward the vortex of despair and hope.

This is not a labor combination in which the laborer divides the products of his industry, giving the greatest proportion to his employer, but an industry in which the industrial can see, daily, the increment of his effort within his own hands. Own your cities and thus avoid the payment of rent; own your railroad and travel without expense; own your own means of commerce and transportation; conduct your own school libraries, and all the means of refinement and culture; create your own parks and enjoy them, free from private responsibility and expense. This is no money-making scheme for an individual or a corporation. It is merely a practical combination of industrial forces for the revolution of the commercial and industrial system of the world.

No longer, through your government, monetize a cheap commodity for the purpose of allowing the money sharks to speculate in it through the hoarding processes by which are induced the money panics. Gold would not be worth a shilling a bushel, were it not that the governments monetize it for the purpose of buying and selling it. Money was made for a representative of exchange, and not for a commercial commodity. The money sharks prostitute it. Through your power to govern, demonetize the gold and destroy its power to enslave.

## A Notable Modern Idiosyncrasy

BY N. C. CRITCHER.

**A** SURPRISING but almost universal idiosyncrasy of human nature is continually met with in the investigators of Koreshan Science. It is the tendency to pass by with slight consideration the fundamental and basic statements—the first steps by which the student is led naturally and logically to an understanding of any science, and over-leaping these, regardless of the absolutely demonstrated premise, the comprehension of which would have rendered superfluous any such question—demand an explanation of some absolutely irrelevant matter. It is as if the child just able to recognize the numerals, or perhaps apply them in the solution of some simple problem, should expect his



teacher to explain to him the mysteries of the higher mathematics, or having learned his letters, deem himself capable of composing poetry or criticising literature.

The writings on Koreshanity already published contain material sufficient to occupy the time of the most studious and profound mind for a lifetime without exhausting the supply, and to study and in some measure understand this is surely the part of wisdom, rather than to search for something unexplained and perhaps non-existent. The persistence with which some readers inquire,—“What is on the outside of the earth?” is an illustration of this idiosyncrasy.

When we realize that Koreshanity is unique in the fact of being founded upon a *demonstrated* premise, followed by a logically reasoned science of the universe, all of the relations of which, material and spiritual, are illuminated by the white light of truth, making clear the analogies without which they cannot be comprehended, the mind of the sincere seeker after truth is filled with a hitherto unknown delight, constantly augmented as it finds an explanation of all previously mysterious facts of existence.

There are no contradictions, no dark corners in Koreshan Science, the only barrier to perfect understanding being the inability of the individual to appropriate. As to the question referred to,—“What is on the outside?” the answer is *nothing!* Easily demonstrated by a consideration of the form and structure of the earth, which with its contents comprises the universe. That it is spherical is proven by the same process that demonstrated its concavity. The ratio of curvature being the same as that claimed under the Copernican system, the size is necessarily the same; viz., 8,000 miles in diameter or about 25,000 miles in circumference, the *inside* being the *inhabited* surface.

One of the laws of Koreshan Science is that everything has its opposite; circumference being given, center also is a fact. The sun, the center of the universe, exists by reason of the interchange of forces with the circumference, which is perpetual and eternal. Reason would teach us that the point of deposition of the heaviest matter would be the outermost limit that it could reach, and so it is a fact that the outermost envioning layer or stratum of the earth is composed of gold, the heaviest metal. The circumference consists of seven metallic and five mineral strata deposited in the order of their specific gravity, with five superimposed conglomerate geologic strata.

Another law of Koreshan Science is that “Everything has form—one of the qualities of form is limitation;” therefore everything that has form is also limited by that form. The form of the earth, then, having been proven as is shown in the book, the CELLULAR COSMOGONY, containing the demonstration by actual measurement with the Rectilineator, an instrument invented by Prof. Morrow especially for that purpose, its limit is set by the very fact of its form.

It would seem that the facts given, answer the question beyond cavil. If matter is deposited, as is a known fact of physics, according to its specific gravity, and the limitation, by form, of the place of deposition is given, there can be no doubt that the whole universe is included within that limit in the concave shell, and that there can be no possibility be anything *out-side*.

## ESPERANTO: THE NEW LANGUAGE

What It Is and Its Use to  
the Followers of Koresh

BY PROF. E. C. REED, D. B. E. A. \*

**I**N THESE DAYS of extensive travel and close international intercourse in all branches of human activity, the necessity of an international auxiliary language needs no explanation. Travelers, scholars, scientists, business men, and popular sentiment demand a neutral language that may unite the minds and activities of men of all tongues.

To fill this want no national language at the present time is satisfactory. It was once thought, but found to be impractical, that Latin would be the world language, while Frenchmen for many years dreamed of a world speaking French; and more recently, it has been asserted that the English tongue will become universal. Unfortunately, those making this latter claim are of necessity English-speaking people, and certainly fail to understand the national jealousy and the enormity of supposing that any nation will give up its own tongue for any other, or even adopt any other national language as an auxiliary, as this would give too great a commercial advantage to the people of the language so chosen. Furthermore, English is considered one of the most difficult languages for a foreigner to acquire.

In Esperanto we have an international language, as truly neutral as the Red Cross Society, the marine signal code, and the musical and chemical nomenclatures. It is not purely a reflexive or artificial tongue; for its root words, and even its wonderful series of affixes, are in all cases obtained from existing spontaneous languages; while the spelling is changed only enough to comply with the pronunciation in this “one-letter, one-sound” tongue. As far as possible, root words which are common in most languages have been employed as a foundation. Since most of the modern languages have many similar words derived from Latin, one finds in Esperanto a great many roots from that source, a few from the Greek, an occasional Slavic, and some from Germanic sources.

Were all Esperanto roots foreign to English-speaking people, it would still be extremely easy of acquirement for even those of little language education, owing to its simplicity of construction, absolute regularity, and fixed pronunciation. However, about sixty per cent of the roots are easily recognized by all English-speaking people, thus adding greatly to its easy acquirement. As with the national languages, the better and more thoroughly one studies Esperanto, the more beautiful is the use of it; so that while it appeals to some because it is so readily learned, opening fields otherwise hidden, it has also appealed, if possible, more strongly to others because of its richness of expression and great flexibility. In fact, the world's greatest scholars are its most ardent supporters.

The growth of Esperanto during the past four years has been phenomenal. In all parts of the world are found national societies for its propagation, each with one or more periodicals appearing regularly, some of them being supported by the national governments. There are found

(\*Secretary-Treasurer of the Illinois Esperanto Association; District Councilor American Esperanto Association; and Manager American School of Esperanto.)



strong, healthy national societies in such South American countries as Chili, Peru, and Brazil, and also in far away Japan, with whose members, Americans, Englishmen, and Frenchmen are regularly corresponding, the one not knowing the national language of the other. In Japan there is an Esperanto Institute giving lessons both in residence and by correspondence; and Esperanto is also included in the studies of the Imperial University of Tokio. Many universities, commercial and public schools are teaching Esperanto, together with the regular work; as for example, the commercial and public schools of London, Paris, and Belgium. The London Chamber of Commerce holds regular examinations, and grants certificates of proficiency to those passing the requirements, placing it on the same level with the national languages.

The literature of Esperanto exceeds enumeration, for new works, original and translated, in the field of science, religion, and fiction, are appearing daily. There are many periodicals for the propaganda of Esperanto itself, with parallel columns of Esperanto and the national languages. There are periodicals entirely in Esperanto, for the dissemination of all conceivable ideas of an international character. There are periodicals serious, and periodicals in a lighter vein.

Many of the international organizations have adopted Esperanto for their congresses, and three congresses of Esperantists have been held, the last at Cambridge, England, in August last. Each of these has had an attendance of 1,500 to 2,000 delegates from all quarters of the globe. The practical working of the language can be well shown by the following extract from a letter written by Professor V. E. Huntington, of Harvard University:

"The Congress was a continual source of amazement to those of us who had been skeptical about the possibilities of an artificial language. The answer to all objections is simply—the language works. Of course, such a language is 'impossible,' *but*—it exists; of course, 'no two people can pronounce it alike,' *but*—they do; of course, 'no one can express himself fluently in any such jargon,' *but*—there are thousands who do. The language was used at the Congress for all the purposes to which a language can be put,—general conversation, lively and busy meetings, with spirited and eloquent extemporaneous debates, elaborate theatrical programs, and church service. Any stranger dropping in at one of these Esperanto gatherings would certainly have supposed that he was in a foreign land where the people were talking in their own tongue. The experimental days are over; the language works."

The primary aim of the author of the language, Dr. Zamenhof, was to bring all nations into a closer relationship, nearer to a universal brotherhood, by a better understanding of one another. To those who, like the followers of KORESH, desire to spread the knowledge of their belief unto the uttermost parts of the earth, Esperanto should appeal with great force. Each one should realize the importance of learning the language, even if one does not see the present use of it to themselves, for each new adherent awakens new interest, and gives the movement that much more strength. To give to the peoples of all lands the message of Koreshanity is a matter of difficulty, if it can only be done through the medium of some hundreds of languages; but

by the means of Esperanto, once established as the world-language, it could be given to all. Even now, through its help, the message can be sent broadcast to Esperantists in every land, and through them to their people.

Let me urge you to begin its study at once, whether you do so to help a good cause, to read the masterpieces of the world's literature which have never been translated into English, to keep pace with the thoughts of the world's scholars and scientists, to correspond with the people of far away lands, or for whatever cause,—start at once.

### Sea-Grapes, a Wild Tropical Fruit

BY ELIZABETH ROBINSON.

IN THE fall of the year, the people living on or near the islands bordering on the Gulf of Mexico, harvest in great quantities the sea-grape, making it up into delicious marmalade and jelly. It is about the size of a small plum, light purple in color, and slightly acid, but with a flavor very similar to that of the cultivated grape. The Encyclopedia defines the sea-grape as the *cocoloba*, this particular species of which grows in the sandy soil at the seaside in tropical America. The trees are branching, and the large leaves are set directly on the limbs without stems. The fruit grows in clusters similar to the grape clusters.

To prepare the sea-grape for delightful eating, it is well to cover with water and subject to quite a prolonged heating, after which the seeds are removed by sifting through a colander. The sifted part is then subjected to a further heating, blended with sugar.

Humanity could easily be corresponded to the sea-grape; and the processes that make it fit for appropriation—the same are necessary to make humanity fit for the great supper that is to come at the end of the grand cycle, that time being now at hand.

John the Revelator was shown that the waters were multitudes, peoples, nations, and tongues; and humanity is but a branching sea-weed, that after many cycles has at last matured sufficiently to produce a sort of fruit we call sea-grapes, with hearts of stone, and only a thin veneer that is worth saving, if there is One that will take the trouble to do it.

We rejoice that the time of harvesting has come, and the Man goes forth with the pitcher in his hand (knowledge and power to save). He gathers the grapes into receptacles (groups); he covers them with water (gives forth the doctrine of truth), subjects them to a heating (warring with the carnal nature), and for purification sifts them that they may have the heart of stone taken away, and by the blending of truth and good be fitted for appropriation. Then can the Refiner say: "And I will bring the third part through the fire, and will refine them as silver is refined, and will try them as gold is tried: they shall call upon my name, and I will hear them: I will say, It is my people: and they shall say, The Lord is my God."

Modern physics and astronomy are in conflict over the question of universal economy; the former declares for conservation of force, while the latter insists that waste is enormous without any compensating supply. The problem is solvable only from the standpoint of the Cellular Cosmos.—THE EDITOR.



# For the Younger Minds

Marguerite Borden

## The Origin of the Christmas Tree @ the Story of St. Nicholas

### The Christmas Tree

**L**ONG, LONG AGO, before the birth of the Christ-child, the Teutonic people who inhabited northern Europe did not believe as the people do today. They thought that the earth, beautiful with green hills and valleys, was much smaller than it really is. They believed that the hills arose from a plain that was surrounded by the deep, blue waves of the ocean, and that beyond the rolling waters stood the mountains where the cruel frost-giants dwelt. From the midst of the earth Mt. Ida reared its majestic slope far up above the clouds, and on its very summit rested Asgard, the wonderful city of the gods. At the foot of Mt. Ida grew a gigantic tree called Yggdrasil, whose three roots went down through the underworld. Its branches, covered with eternal leaves and bright blossoms, stretched high in the heavens and shaded the golden palaces of the gods from the sun's fiery rays. A white eagle, who knew all the secrets of the deities, lived in the top of Yggdrasil, and smaller birds twittered and sang in the branches below him. A squirrel frisked from bough to bough, while four stags and a goat browsed on the buds.

The wisest and most powerful of the gods was Odin. The name of the great world-ash, Yggdrasil, was derived from his name and signifies, "The Bearer of God."

"You may break, you may shatter the vase if you will,  
But the scent of the roses will cling round it still."

So a faint fragrance from the flower of truth still lingers about the fragments of these wild Norse traditions. Yggdrasil (the bearer of God) is a symbol of the Tree of Life,—the life of humanity. For is not the perfected humanity the bearer of God's life?

The Teutons had three principal festivals,—the first of May, and the summer and winter solstices. During these celebrations certain trees were illumined with burning tapers to show their reverence for, and typify the great Yggdrasil. At the winter solstice the fir tree was decorated, and from its twigs there were doubtless suspended tiny images of animals to represent the creatures in the sacred ash.

Christianity was introduced into France and England in the early centuries of the Christian era; but Norway, Sweden, Denmark, and Iceland were still unconverted in the tenth century. The priests attempted to blot out of existence all the pagan rites and ceremonies, but the people of the North clung to their festivals and the worship of their gods and trees. At last the missionaries conceived a scheme of substitution. The pagan festival was on the twenty-first of December. A celebration could be held instead on the twenty-fourth, and the fir-tree could be decorated in honor of the Christ-child. The candles could signify that he was the Light of the world. Nearly all of the animals sacred to the heathen were mentioned in a figurative sense

somewhere in the Bible, so they could still be used as adornment.

Down through the ages, from the legends of the Northland, the Christmas tree has come to us, and the little candy figures so dear to the hearts of our children, tell of beast and bird on the mythical tree, Yggdrasil.

[NOTE.—Yggdrasil is pronounced: ig-dras-il.]

### St. Nicholas

In the children's Santa Claus we find a peculiar blending of Scandinavian traditions with the story of a real personage who was born in Asia Minor. The time of his birth is unknown, but as early as the sixth century St. Nicholas was revered in the East, and in the twelfth century he became the patron saint of the greater part of Europe. The most marvelous stories are told of his miracles. His piety and generosity soon made him beloved by the public. He had great wealth which he distributed to the poor, and he was continually going from place to place performing good deeds. His most incredible miracle was said to have been performed during the time of a famine. St. Nicholas one day dined at an inn where the wicked host was in the habit of stealing little children. It was his custom to kill them and serve their limbs to his guests for meat. When the platter was set on the table St. Nicholas immediately divined what it contained. He thereupon left the room and discovered the tub where the remains of the little ones had been salted down. Above it he made the sign of the cross, and the children came forth and stood before him in perfect health. It was probably from this, or a similar myth, that he became the patron saint of all children.

He died on December 6, and a festival was instituted to be held on that day in his honor. The winter-solstice festival of the Northmen also came in December, and it was thought that at that time the gods descended from Asgard across the shining, rainbow-bridge to visit the land of men. With them came Odin as the winter god riding on his great white charger.

As Christianity made its way among the Northern people, they began to think less about Odin and more about the good St. Nicholas, who, they believed,—perhaps in imitation of Odin,—returned to earth on the eve of his festival. In the olden times it had been customary to leave grain in the fields for Odin's horse. St. Nicholas, too, was said to ride on a white horse or a reindeer; and as the children wished St. Nicholas to be pleased when he passed by their houses, they filled their shoes with oats and left them on the doorsteps for the Saint's steed. In the morning the oats were gone. If the children had been obedient during the year their shoes were packed with little gifts, but if they had been unruly or idle, they found nothing but a long birch rod.

It is not altogether improbable that the shoe was used because of traditions concerning it. In the old Norse mythology the shoe was a symbol of the resurrection. The legend says that by reason of some misdeeds committed, the



gods were condemned to ultimate death, all save one whose name was too sacred to mention. When the destruction of the world is imminent, Odin, according to the legend, is devoured by the vicious Fenris-wolf; but Odin's son, Vidar, avenges his death by means of a powerful shoe. For ages and ages the earth-people have thrown away bits of leather as an offering to the gods from which to form this shoe, so now Vidar wears it, and steps on the head of the Fenris-wolf and kills him. Thus it was that the people considered the ordinary shoe an emblem of hope and thanksgiving.

The name "Old Nick" as applied to the devil did not, of course, originate with the beneficent saint. The name Nicholas, implying "Conqueror of the Nations," was sometimes used by the Greeks and Romans when speaking of Pluto, the god of death; and this epithet has been handed down as a title of the evil one.

## Eternal Change

WHEN ALL the earth was beautiful  
With verdant life mature,  
And summer's treasures all were fair,  
Why could they not endure?  
When loveliness was everywhere,  
And lilies white and pure  
With jewelled flowers decked the fields,  
Like gems on festal gown,  
Or precious stones of brilliant hue  
Set in a royal crown,  
Why did they vanish from our view  
At winter's chilling frown?

Change is a law inviolate  
That opposites obey;  
Summer and winter, heat and cold,  
Life, death, and night and day;  
A new time comes when time grows old,  
And old things pass away.  
So passes this unholy age  
That binds with iron chain;  
For righteousness shall raise men up  
From bondage where they've lain,  
And they with kings and priests shall sup,  
When Gods in glory reign.

## An Overworked Elocutionist

BY CAROLYN WELLS

ONCE there was a little boy, whose name was Robert Reece;  
And every Friday afternoon he had to speak a piece.  
So many poems thus he learned, that soon he had a store  
Of recitations in his head, and still kept learning more.

And now this is what happened: He was called upon, one week,  
And totally forgot the piece he was about to speak!  
His brain he cudgeled. Not a word remained within his head!  
And so he spoke at random, and this is what he said:

"My Beautiful, my Beautiful, who standest proudly by,  
It was the schooner Hesperus,—the breaking waves dashed high!  
Why is the Forum crowded? What means this stir in Rome?  
Under a spreading chestnut tree there is no place like home!  
When Freedom from her mountain height cried, Twinkle lit-  
tle star,

Shoot if you must this old gray head, King Henry of Navarre!  
Roll on, thou deep and dark blue castled crag of Drachenfels,  
My name is Norval, on the Grampian Hills, ring out, wild bells!

If you're waking, call me early, to be or not to be,  
The curfew shall not ring tonight! Oh, woodman, spare that tree!  
Charge, Chester, charge! On, Stanley, on! And let who will  
be clever!

The boy stood on the burning deck, but I go on forever!"

His elocution was superb, his voice and gestures fine;  
His schoolmates all applauded as he finished the last line.

"I see it doesn't matter," Robert thought, "what words I say,  
So long as I declaim with oratorical display!" —*St. Nicholas.*

## A Religious Incidence

A TAOIST—I think it was a Taoist—once fell down  
a well, and a Shintoist, or some such person, ran at  
full speed to his assistance.

"Oh, brother," cried the Shintoist, leaning over the  
well curb, "be of good cheer. A ladder is at hand, and I  
shall have you out in a jiffy."

The Taoist was paddling about in the dark down below,  
up to his chin in the icy water.

"No, no," he grunted, puffing painfully, "fetch no  
ladder, brother. I'll climb out no ladder today, for this is  
Tuesday, the day consecrated by all true believers to the  
Most High."

Aghast, the Shintoist poured down prayers and argu-  
ments alike of no avail with the devout Taoist. The other,  
obliged to leave the man to his fate, departed sadly, shaking  
his head at the sound of the grunts, puffs, and splashes  
which ascended from the blackness below.

The next morning the Shintoist returned to the well.  
He peered over curiously. Yes, the Taoist was still there.  
The noise of his struggles still came up.

"Ho, brother!" shouted the Shintoist, "is all well with  
you below?"

"All is well" replied the Taoist, in a very weak voice;  
"but I pray you, brother, fetch that ladder at once."

The Shintoist threw up his hands in shocked surprise.  
"Fetch a ladder today!" he cried. "Heaven forbid!  
Don't you know that this is Wednesday, the Shintoist sab-  
bath?"

So saying, the Shintoist departed, leaving the Taoist  
blowing and splashing in the well.—*Selected.*

## The Eye of the Submarine

ALL THE ingenuity that has been employed in the past  
few years in the invention of submarine boats would  
be wasted but for the means that have been found to bestow  
upon the submarine vessel, or upon those who navigate it,  
the ability to see what is going on upon the surface of the  
water. These means are simple in principle, as they depend  
only upon the reflection and conduction of light, but almost  
every nation has its own methods of supplying "eyes" to  
submarine war-boats, and the details are kept more or less  
secret.

Universally, the apparatus comprises a tube rising above  
the water, and carrying reflecting surfaces by which the im-  
ages of ships and other objects above are carried to the  
watchful eyes beneath. Mirrors have usually been employed,  
but the French navy has substituted for them total-reflec-  
tion prisms. To vary the length of the tube, so that its  
upper end may always be above the waves, an apparatus  
operated by a little electric moter is employed in the latest  
models.—*Selected.*



## In The Editorial Perspective.

THE EDITOR.

### THE COMMUNISM OF ART

**A**RT IS ESSENTIALLY universal; and genuine works of art are produced in the spirit of service of humanity. Even commercialism has not destroyed the right of all people to enjoy in common the work of great masters. Art should be free. No monopoly should restrict the freedom of the people to enjoy art or pursue art as a study. The American Government imposes a restricting tariff on works of art, even including world-renowned masterpieces. Americans are lovers of art, but the Government has made it difficult for the Americans to possess works of art produced in foreign countries. The great Ashburton collection, one of the most notable private collections in England, contains examples of such famous artists as Correggio, Rembrandt, Velasquez, Murillo, and others, is soon to be sold at auction. Connoisseurs from Russia, Austria, and other European countries will bid against Americans. Europeans may carry their pictures to their home countries without the burden of excessive duty. The Americans must, in addition to the price of the masterpieces, pay a duty of twenty per cent. Or, even if a famous collection from abroad be loaned to any American institution, the same duty must be paid in order to admit it into this country. The Government should encourage the freest circulation of art productions, and not maintain a tariff wall to keep them out. As a matter of fact, the tariff is a relic of the semi-civilized past, too narrow and too selfish for the great American leader of world-progress.

#### Should a Man Plan his Life?

**M**UCH has been written on the subject of success in life through the carrying out of well-defined plans. The great industrial magnates, the captains of industry, are pointed out as examples of such success. It is thought if a man could but plan his life work and determine definitely upon a course of procedure, naught but success could come to him. Everything he would touch would be a success, and he would plan out and work out his own destiny. Planning success appears very attractive to numerous minds; but it usually turns out that when a man plans his life, he hedges it about and hampers himself. No one ever thought that Lincoln attained his station in the world of human effort and achievement through planning. Study the lives of great men, and one will discover that the secret of their success resides not in the fact that they knew long beforehand the various steps they should take, but in possessing such mental acumen as to enable them to act wisely in the various exigencies that arose in their lives. We know of people who through planning, have fixed themselves in the ruts of routine. It is not in keeping with Nature to plan courses of development. Think of what would have happened to the Apostles had they in early life planned their lives and closely adhered to lines laid out. They wrote their names in the history of progress by spurning men's plans, leaving all and following the Light that had suddenly shone into their lives. And great and glorious was the reward of life which they entered.

### The Paradoxes of Prosperity

**T**HE AMERICAN NATION is enjoying a measure of prosperity. The soil is productive, and the yield is large. Agriculture constitutes the essential foundation of a nation's wealth. This country has never been visited by famine. Today, the various industries are conducted on gigantic scales. Men in the fields, factories, and foundries, as well as in the mines and the mints, are busy as never before. The avenues of commerce are scenes of ceaseless activity. Annually, the American exports aggregate hundreds of millions of dollars. The nation is overflowing with wealth, and the Government lavishes the contents of its treasury upon the people in various improvements, public buildings, the postal service, and various other lines. All this is indicative that there is no lack of the products of industry, no lack of wealth when the nation is considered as a whole. Yet all this prosperity is full of paradoxes—aye, absurdities. It seems strange to conceive of hard times existing in the midst of a people producing such a world of wealth as that obtaining in this country. The effects of the Wall Street panic are felt throughout the financial world. Thousands of investors and speculators have lost their all. Money is tight. So little of it is in circulation that it is difficult to transact business. Stocks have depreciated, and lack of confidence is everywhere noted. Where is the money that should be in circulation? In the hands of the wealthy, the hands that tightly clutch the reins and whips that drive the multitudes who toil under the lash of necessity, feeling the hardships of servitude, bearing the burdens of the world's work. And the stocks—what are they? They are fictitious values, which may be run up or down by bulls and bears—values that often exist on paper only. A man may buy a million dollars worth of stock one day, and lose it all the next. A man may buy a million bushels of wheat, and safely store it. No matter how many brain-storms occur in Wall Street, that wheat is still of value to human life. Its bulk does not swell nor shrink as throats grow hoarse in the stock exchange. If the products of industry were made the basis of money, instead of gold, and that money placed in the hands of the people for use, and not cornered by financial sharps and sharks, no poverty could exist in the nation, and no panic short of a serious famine could ever occur. Today, the Government of the United States could relieve the stringency of the money market, not by placing the contents of its treasury at the disposal of Wall Street, but by issuing bills based upon the wealth of the nation, the credit of the nation, and placing that money in the hands of the masses. That would destroy Wall Street, but it would save the nation from its power.

#### The Government as Carrier & Banker

**A** MOVEMENT is under way looking to the introduction and establishment of the parcel post system and postal savings banks in America. These are urgently advocated by Postmaster-General Meyer; but both are strenuously opposed by the express companies and the bankers. The



parcel post is in vogue in Europe, and works great good to the common people, who do a great deal of shopping by mail, thus saving the cost of express charges. The idea of postal savings banks is excellent, for the Government is more responsible than banks, which often fail and cause losses to the depositors. The Government is already conducting an extensive enterprise in the carrying of the people's mail and remittances. The postal system is one of the greatest industries of the world, and a great blessing to the people. Another marked advance toward the establishment of public ownership would be made in the establishment of the proposed parcel post and postal savings banks. They would both facilitate and increase business and directly benefit the masses.

## The Functions of Government

**N**O ARCHITECT could plan nor builder construct without applying principles of relation and proportion. Without ruler and compass the draughtsman could not commit his conceptions to diagram. The gardener does not allow vegetation to grow promiscuously in his garden. He pulls out the weeds, and utilizes the space of his field according to his needs. Burbank, the wonder-worker, has afforded the world numerous evidences of the benefits of training and blending in the vegetable world. He showers upon his products the mentality of genius, and the objects of his tender care respond to his magical touch. He governs his domain in the wisdom of progress. Government should do for the people what Burbank does for his plants and flowers. The true government is the paternalism of the Deity, the imperialism of the Gods, who dress and keep the great field of humanity, stimulating here, pruning there, directing the progress of various classes and movements toward the goal of human destiny.

## Progress Through Re-Embodiment

**L**IFE AND BEING are perpetuated through three general processes: First, through reproduction; second, through impartation of mental substance in educating offspring; and third, through mental attraction, which draws the spirits of a departing generation into the forms of the living. The love of offspring, the ties of friendship, and the bonds of fellowship, are not exercised merely for the sake of passing relation and recognition, but to afford those who pass from the external world, a repository for the entities of their own being. Thought is substance, and mental entities are real. It is impossible to destroy mental substance, or any other substance. It is only possible to change its state or condition. It is indeed remarkable that men should strenuously advocate the scientific doctrine of conservation of energy, and at the same time lose sight of the fact that not a single thought of intellect or affection is ever lost. The mentality of the dying does not pass out into the air; it is not vitiated into the elements of the inanimate; the being continues on its course of destiny in the interior realm of existence, thence to come out again to enjoy the external world. A writer with general agnostic convictions has recently discussed the subject of a future life as problematical and doubtful—meaning a life or consciousness beyond the catastrophe of mortal dissolution. The companion of his life has passed from the natural scenes

of activity. In memoriam, the husband writes: "As long as her friends live, in their hearts she will live." From the promptings of his heart, he doubtless wrote far wiser than he knew.

## The Moths of the Sky

**C**OMETES have ever been a mystery to the people of the ages who have witnessed them. They appear now and then in the face of the gem-set firmament. Strange visitors, are those comets, inspiring the unlearned with fear and awe. But no less mysterious are they to so called scientists, who variously conjecture as to their origin and the purpose of their existence. The Copernican astronomy has imposed upon the modern mind the necessity of reaching and entertaining numerous absurd conclusions. The veriest prodigies of fallacy are all those giant worlds in space and the colossal comets which appear unannounced and unbidden—comets with luminous trains and trails, whose length in miles reaches hundreds of millions. The astronomer's imagination has magnified out of all rational proportion, the numerous lights and objects in the room or hollow of the earth which we inhabit. Near to us in space are the so called heavenly bodies. Not visitors from inconceivable distances are the comets. They are the moths of the sky which flit about the candle which gives us day. They are sometimes shorn of their wings by the solar flame, sometimes made to appear in surprising brilliance in their flight at perihelion. Koreshan Science reveals the origin of those comets, those moths of the sky. It locates their birthplace in the center of the world, whence they hatch and fly outward in their spiral sweeps toward the light of our atmosphere. At the terminal of a comet's career, it is absorbed into the solar center and renews the vigor of the universal nucleus.

## Found in the Fossils

**F**OSSIL REMAINS of fish, insects, birds, and land animals are found imbedded in rock and earth. Men have made a study of these remains, in which appear frequently the eyes of fish, and insect, and bird. Some are found in rocks at the bottom of the sea, thought to have been imbedded there a billion years ago. From the discoveries it has been concluded that the aqueous and atmospheric conditions must have been the same then as now. To the student of these remains, it appears that Darwin's theory of the origin of species is utterly without foundation, and that the earth must be much older than commonly conceived. The structure of the fossilized eyes of fish and bird and the wings of imbedded insects indicate that the sun shone with the same intensity then as now, and that the density of the air has not changed. Little by little the scientists may learn; and they may turn from fragment to fragment, and from fossil to fossil in search of knowledge, when it is now above-board, completely formulated and systematized under the name of Koreshan Universology, revealing the eternity of both the cosmos and the Creator.

## The Love of Human Service

**C**OMPETITION does not bring out man's best gifts. Competition is said to be the life of trade, but it is the death of all that is noble in man, placing him in direct antagonism with his neighbor. That which brings out a man's best gifts is his love for his art or craft, the love of human service.



# Review of Research & Opinion

THE EDITOR.

## The Psychology of Resolution

**W**HO HAS NOT at various times found it necessary to command all available forces of the mind, in order to perform some difficult task or to overcome some bad habit? One may make a firm resolution, and change the course of one's life. To resolve is to analyze, to loosen, to untie. We may resolve chemicals and obtain desired precipitates. In a mental resolution we reach *settled* conclusions. We resolve the elements of the mind that we desire to change. In the processes of resolution we break them up, and allow the new product to settle. We have thus made up our mind anew, determining on a new course, because through mental alchemism we have broken up the old. We may burn out evil entities and bring new mental forces into our vortex. The following is Prince Peuckler-Muskau's scheme of resolution:

"My device is this: I give my word of honor most solemnly to myself to do or to leave undone this or that. I am of course extremely cautious in the use of this expedient, but when once the word is given, I hold it to be perfectly irrevocable, whatever the inconveniences I foresee likely to result from it. If I were capable of breaking my own word after such mature consideration, I should lose all respect for myself. \* \* I find something very satisfactory in the thought that man has the power of framing such props and weapons out of the most trivial materials, merely by the force of his will, which thereby truly deserves the name of omnipotent."

## The Discoveries of Koresh

**D**ISCOVERERS have from time immemorial been compelled to slowly force their way against the condemnation of critics and the prejudices of the masses. No more striking example is noted in history than that of Jesus the Christ who, though he possessed the power and purity of the divine life and knowledge, was executed as a criminal. The noted Harvey worked ceaselessly for years to place his conceptions of the circulation of the blood before the people, without making any impression whatever; but he finally won out, and attained the summit of reputation. The noted Professor Wallace declares that the whole history of science shows that whenever educated and so called scientific men of any age have denied the facts of other investigators on *a priori* grounds of absurdity, the deniers have always been wrong.

The world inclines to ridicule the idea that the Founder of Koreshanity ever made any real discoveries. Absurd is the Cellular Cosmogony thought to be, by men steeped in the old ideas of the world. Concerning the obstinacy of a class of minds in relation to discovery and invention, the following from the *Florida Times-Union* is pertinent:

When we see an editorial article laboriously arguing that a certain new discovery or invention in industrial science is an impossibility, we are reminded of the book written by one of the leading English scientists, early in the last century, to prove that it was and always would be, impossible to cross the Atlantic with steam power. The joke of the matter was that

the first steamship which crossed the ocean brought to Boston in its cargo several thousand copies of this work, consigned to a bookseller in the Hub. In the scientific and industrial world the "impossible" happens every now and then.

## Astronomic Problems & Paradoxes

**N**UMEROUS are the unsolved problems confronting the modern astronomer; and few indeed are those problems of which the Copernican theory offers even a semblance of solution. All this is freely admitted in modern scientific literature. Problems of phenomena which cannot possibly be accounted for on the basis of the accepted theory, are simply dubbed as unsolved problems; and instances of direct conflict of fact and phenomena with the Copernican fundamentals, are innocently called paradoxes. Thus with a set of problems and paradoxes, and a few hypotheses to serve as a working basis, the imaginative astronomical writer finds numerous materials out of which to construct his fictions.

Professor Gore, the eminent astronomer, has recently discussed the subject of the visible nebulae, asserting that their distance from the earth is unknown, and likely to remain so for many years to come. As to how these nebulae defy Newton's law of gravitation (which is that all bodies attract each other in proportion to their mass and inversely as the square of their distance) and perform other mysterious things, may be seen by the following excerpts from the *Independent's* review of Professor Gore's conclusions:

"We have thus the curious paradox that for a gaseous nebulae whose distance is unknown, its attractive power on the sun will vary directly as its distance. The greater the distance the greater the attraction, and of course, conversely, the smaller the distance, the less the attractive power." "How a tenuous gas can shine as it (the nebula of Orion) does, forms another paradox. There is a similar paradox connected with the Milky Way. Taking any portion of it, its apparent area will be inversely proportional to the square of its distance from the earth. As the light of each of its component stars is reduced in the same proportion, its light will remain constant whatever its distance may be. Hence the brightness of the Milky Way is no test of its distance, as so many astronomers erroneously infer."

## Messianism and Truth's Finality

**T**HE WORLD is anticipating some great discovery that will reveal to the mind the great central principles of life. The momentum of the mind of civilization is in the direction of the final solution of all mystery. Ages of effort are not fruitless. Nature is not such a Tantalus as to place the symbol of truth near the lips of the thirsty and then suddenly withdraw it. The proclamation is, "Ho, everyone that thirsteth!"

A writer recently discussed the question as to the finality of truth, holding that as there must be ultimate knowledge in mathematics and kindred sciences, so there must be in morals and religion. We maintain that the ultimate form of truth is genuine science,—not so called modern science, nor mere aggregation and classification of facts



and hypotheses in books, but science as it obtains in a central mentality in personal touch with the nucleus of development. Messianism is a scientific issue, because a Messenger of Science must deliver to the world the message of effective liberation from all ignorance. As to what the Messianic character achieves in relation to a finality in all truth, is suggested in the following from the writer above referred to:

"If truth could be so evanescent that it would change with every conception of the human mind, then indeed would human beings be at sea without compass, chart, or rudder to navigate the great ocean of thought, and with no possible guide. \* \* If you are looking at the light through a red glass, a reformer will snatch it away and tell you the glass should not be red, that it should be blue. So you take his blue glass, and after looking through that a while, another reformer comes along and tells you that you are looking through the wrong colored glass, that it should be yellow, for that is the right light. By and by a Messiah comes, and the great White Light is restored."

## The Tyranny of the Dead

IN THE CURRENT issue of *Fellowship*, the Rev. B. Fay Mills discourses on the subject of the tyranny of the dead. He seems to emphasize the fact that the influence of the dead is greater than that of the living; besides, he holds that we owe everything to the dead, both of progress and retrogression, good and evil. The world worships the corpse of old King Custom, and is thus made subject to all the wrongs and despotisms which time perpetuates. The masses are enslaved to the conditions which enveloped our forefathers. We wear their yokes, worship at their tombs, and remain subject to the same political corruptions. Concerning what the living generations owe to the dead, the Rev. Mills says:

"We are indebted unspeakably to the dead! We owe our bodies to the dead. We owe our material surroundings to the dead. We owe our comforts and luxuries largely to those who have lived upon the earth and have passed from it. We owe the development of human culture to the dead. We owe the fact that we think larger thoughts than any of our ancestors, can have greater visions, can make wiser plans, can accomplish them more rapidly and completely—we owe all this to the dead. We owe our spiritual development to the dead; our ancestors were of the earth earthy, some of us are still of the earth earthy, but man has come to have the forward look, the upward look."

In the article of which the above quotation is a part, it is shown that both the blessings and the curses derived from the dead are numerous. Yet the heart of the subject of the tyranny of the dead has not been touched therein, but only suggested. It is true that the past generations bequeathed to us the conditions and possessions of the present, in a manner analogous to that in which a wealthy father may leave an estate to his children. But if we conceive that the dead pass from the spheres of human activity, the tyranny of the dead is reduced to insignificant proportions.

According to the Koreshan conception, the living humanity of today is actually tyrannized by the dead, not by mere transmission of old customs and conditions, but by impulsing the living in every thought and deed. Conceive of the spirits of the dead being incorporated in the living; of the fact that the flesh of mortals is comprised of sub-

stances materialized from the spiritual world—and some idea may be had of the extent and power of the influence of the dead. The world is in the kingdom of death, under the tyranny of hades, ruled and controlled by those who have lived in the world and have passed from its visible phases to the subtle spheres of human mentality.

Mortal men and women are the essential tombs of the dead. This extensive human cemetery is crowded with sepulchers filled with mortal spooks which make the present night of civilization hideous, as with whips and prodding-irons they dance in the lurid glare of the fires of lust, impelling the living along the avenues of death. However, the entire theme of the Prophets and Apostles of inspiration is to the effect that the world is to be delivered from the universal tyranny of the dead, and restored to the kingdom of the living God.

## The Responsibility of Discoverers

SIR OLIVER LODGE, the noted scientist, has recently given utterance to some very plain words concerning what is known as science. He holds that to be scientific does not mean to be infallible, but in being clear and honest and as exact as we know how to be. A man might be comparatively ignorant and yet, according to this definition, he might be a very good scientist if only honest and clear in stating what he thinks he does know.

Professor Lodge rather laments the fact that Francis Bacon, great as he was, is not known to the world as he should be. He was an amateur in science, yet science owes much to him. He was rather a forerunner of greater men, or men who seemed to achieve more practical things than did Bacon. The Professor's line of thought on so called science in relation to actual truth, leads him to remark:

"Those who believe themselves the repositories of any form of divine truth should realize their responsibility. They are bound in honor to take such steps as may wisely cause its perception and recognition by the mass of mankind. They are not bound to harangue the crowd from the nearest platform; that might be the very way to retard progress, and throw back the acceptance of their doctrine. The course to pursue may be much more indirect than that. The way may be hard and long, but to the possessor of worldly means it is far easier than to another. If the proper administration of his means can conduce to the progress of science, and to the acceptance by the mass of mankind of important and vivifying knowledge of which they are now ignorant, then surely, the path lies plain."

There is never any doubt or halt on the part of men with a real message from the Almighty to the world. The Lord Messiah performed his work with boldness. Yet his system of propaganda seemed, at the time rather limited. He taught only his chosen Disciples. To the multitudes he spoke in parables. The little circle he educated went forth to declare his truth. Their method was effective, for back of it and in it was the potent force of the essential Spirit of the Deity coöperating with them. Without spiritual force a movement amounts to nothing for ultimate good. With it the world is moved. The responsibility of the Discoverer of the Cellular Cosmogony is inseparably bound up with that of the power of Destiny itself.



# The Open Court of Inquiry.

THE EDITOR.

## THE CELESTIAL PERSPECTIVE

"Your explanation of why the sun appears as large at sunrise and sunset as it does at noon, is not satisfactory to me. I had a talk with a professor of the established astronomy on this subject, and he said that according to the Koreshan idea of the world, the sun should be reduced at sunrise or sunset to about one fourth its apparent diameter at noon, and the temperature in very high latitudes in summer time should be very much lower than it really is. Enclosed you will find a drawing which I made from the Professor's suggestions. He further said that your idea of the curvation of the sun's rays would tend to make the sun appear still smaller when on the horizon, than if the rays were straight."

WE ANSWERED the question concerning the constant apparent diameter of the sun throughout the day, in the September number of this Magazine. The inquirer now gives us the result of his interview with an astronomer at the Flagstaff Observatory. Inasmuch as there are hundreds of problems in modern astronomy that the professor cannot solve, he might be considered authority on interpretation of astronomical phenomena in the hollow globe!

The Koreshan premise is true, or it is not. If it be true, then all astronomical phenomena must be explained from the standpoint of that premise. If it be not true, one should not bother with it at all. There is no use endeavoring to make any conclusions founded upon the idea of the earth's convexity, fit in with the Koreshan conceptions of the cosmos.

The inquirer takes the astronomer's *assumption* that the visual radii extend indefinitely into space—that is, that perspective as operative within ordinary distances, is applicable in cosmic space. Visual lines radiate from the eye. Visual substances passing from the eye bring us into visual touch with objects perceived.

Now let us observe that these visual lines, as they extend outward and upward into space under the sky, do not preserve the angles of radiation, as assumed by the inquirer in the construction of his diagram. If it should be conceived that the visual rays are propagated in parallel lines rather than divergent lines, beyond a certain radius

(or what is the same thing, that the atmosphere should magnify the sun in proportion as its distance increases), it should not be difficult to perceive that celestial objects would appear to maintain the same apparent diameter throughout the entire period they are within our visual field.

We will apply the astronomer's own conclusions to the system to which he adheres. He thinks the sun, according to the Koreshan conception, should appear four or five times larger at noon than at rising or setting, because at noon the sun is so much nearer to the observer. Suppose we make an observation of Alpha Centauri, the nearest fixed star according to modern astronomical conceptions. The distance of the star from the earth is supposed to be about 20,000,000,000,000 miles.

If we use an eye-piece giving the telescope a magnifying power of 1,000 times, it ought to increase the apparent size of the star 1,000 times. It would bring the star 1,000 times nearer to us, as it were. But what is the actual result? Why, no telescope ever constructed has ever magnified a star a particle. Now, the inquirer might ask the astronomer how a star could appear to be just as large at 20,000,000,000,000 miles, as at a point 1,000 times nearer the earth?

The noted Wheatstone invented what is known as the pseudoscope. It reverses the relief of objects viewed. Place a globe in its field of view. Instantly the globe appears concave. The points on the globe nearest the eye appear just as far away as the more distant points on the convex curve. If it be a globe map of the world, points and letters on the more distant parts of the globe appear just as large as those really nearer. Peculiar thing, that pseudoscope! If a man did not know he were looking through one, he might reach some ridiculous conclusions. That is what is the trouble with the modern astronomer.

The fact is, all the factors of visual curvilinear, perspective, refraction, etc., conspire to constitute a great pseudoscope, and thus reverse the relief of the heavens without changing

the apparent size of any of the points appearing therein. We have to understand the conditions under which impressions of the heavens are received by the eye. If one be ignorant of them, and assume all sorts of things, his interpretation of what we observe in the heavens will be fallacious.

We have demonstrated the earth's concavity; and all the facts of astronomical phenomena must be interpreted from the basis of the demonstrated premise. Do not try to mix the old astronomy with the new. The two are as diverse as night and day.

## Wireless Telegraphy Inside

"Is it not a fact that the sending of a wireless message from continent to continent is a proof of the earth's concavity? Could such a thing be possible if the earth were convex? It seems to me that the wireless method is a pretty good proof of the concavity of the earth."

EVERY FACT, when properly understood as to its relations, indicates that the activities of life are cellular. There are central principles in everything. Principles pertain to activity; therefore, there are central activities in the great cosmos, from which are derived all of the activities in the cosmic environ. Center and circumference are absolutely interdependent in every organic structure.

Wireless telegraphy is possible because of the utilization of subtle energies generated in both the physical heavens and the material crust of the earth. The cosmos is a gigantic battery in itself, and because electro-magnetic energies permeate the air, and currents of electro-magnetism freely flow in the earth's shell, the sending of wireless messages is possible. The universe is a living thing, and hence wonders are performed through its subtle energies.

If the earth were not cellular it could not perform the functions of its activities. If the earth were fashioned after the popular conception, it would be a dead mass. Not a vital electric spark could be generated anywhere. Hence, it would be as impossible to send a wireless message on an inert mass, as it would be for a nerve cell in a dead body to communicate with the brain.



## The Great Company

"Will you kindly tell me who are the great multitude which no man could number, and which John saw and described in Rev. vii?"

**I**N THE VISION of the Revelator the question was asked concerning the great multitude, "What are these which are arrayed in white robes? and whence came they?" The answer was, "These are they which came out of great tribulation, and have washed their robes and made them white in the blood of the Lamb." Let us first observe what the throne is.

The throne is the seat of the divine intellect. The throne is in the mind of him who involves and incorporates the knowledges of life. Notice the description of the gathering of the twelve tribes. That gathering is the process of tribe-ulation. The 144,000 aggregate in the great involution of the dispensation. Besides the Sons of God, who are to sit upon the throne, are the countless multitude that serve the Almighty before the throne. They are the spiritual entities in their Father's house, who go out from the light side of the great solar center of the human world.

The great multitude is composed of the spirits made perfect through the processes of purification resulting from the cross of God and man. They are made pure and their garments white in the life blood of the Lamb of God. They are the intellectual entities which the great Scientist employs in thinking, and which he sends out to awaken the world. The spirits that go out from behind the throne are the spirits of fallacy. They proceed from the dark side of the sun.

## What Constitutes Sin?

"What is sin, from the Koreshan point of view? Is there anything in the vegetable and mineral kingdoms that corresponds to sin in humanity?"

**S**IN IS disobedience to the laws of life. Any infraction of that law is sin. The law of life is summed up in the Decalogue, containing the ten principles of life relating to both Deity and humanity.

But all sin has a point of origin. **KORESH** is the first man to scientifically define what constitutes sin in its primary and all other degrees and senses. Apostle John declares what

the sinless state is. The man born of God does not sin, nor can he sin, because his seed remains in him. The inference is that the man who wastes the essences of life commits sin, and that such waste is not only a sin, but that it is *the* sin, more disastrous than all others.

Sin begins in the mind when and where the mental entities or stars of the mind waste their substance through desire to descend into the reproductive system. Mortals are under the law, because in mortality the tendency of the mind is downward. Blood corpuscles are persistent in their effort to become the germs and sperms of reproduction. The way to immortality is through revolutionizing the desires of the mind to such an extent that the mind will conserve and retain the vital essences of being.

In the physical world the condition analogous to sin is the descent of the debris or waste of the stars of the heavens. The forces which descend from the stars produce rainfall. Rainfall signifies conflict and defeat in its precipitation. Of course the precipitation is of use, and so is the debris of the great transgression through which the descending life of the Son of man entered into conjunction with the mortal planes.

When the windows of heaven were opened in the days of Noah, the mental stars precipitated the substances of rainfall, which was the origin of the flood of fallacy. There is no record of rain before the flood. But it rained afterward, and the rainbow was the sign of the covenant God made with Noah. It was the bow of promise. What is the bow of promise set before the mind of the people of the Christian dispensation? It is the hope of immortality, the hope of the resurrection.

The early rain was the great baptism of nineteen hundred years ago. The divine seed was sown; the essences of life descended. What for?—what is the promise? All seed is sown that a harvest may be obtained. The harvest comes as a result of the precipitation of the life of the Messiah, though in the sowing of the seed he became a transgressor. Such transgression was inevitable, since every seed designed for planting is consigned to corruption and death, in order to reproduce itself.

## The Precession of the Equinoxes

"Please explain what is meant by the following: 'There is a change of fifty seconds of a degree in the relation of the sign Aries to the ecliptic, each year.' It has puzzled me considerably. Many times I have endeavored to get an understanding of it, but have not been able to succeed."

**T**HE STATEMENT above quoted refers to what is generally known in the astronomical world as the precession of the equinoxes. On an ordinary star map one may note the celestial equator, the ecliptic, the colures, north and south poles of the heavens, and the poles of the ecliptic, as the principal points and lines.

The point where the sun crosses the celestial equator on March 21 is called the vernal equinox. It is the zero point of astronomical longitude. At that point the sign Aries begins, and extends eastward 30 degrees. Around the belt of the Zodiac are twelve such signs. On the opposite side of the heavens is the autumnal equinox. The great meridian passing through those two points and the poles, is the equinoctial colure.

Now, observe that if the heavens did not change in any respect, the astronomical longitude of every star would remain the same. But a change does occur. Every year the heavens receive an impulse in the direction of the ecliptic. The Zodiac shifts toward the east 50" of a degree per year. Therefore, the zero point of astronomical longitude is moved towards the west to that extent. This causes the sun to cross the celestial equator at a different place every year.

In the course of a dispensation of about 2,000 years, the sign Aries passes completely over a constellation of the Zodiac. This is the change of 50" of a degree per year. The grand cycle would be about 25,816 years if there were not periods of acceleration or foreshortening of time, which cut the cycle down to about 24,000 years.

It is rather difficult to explain the precession of the equinoxes without recourse to astronomical apparatus and diagrams, unless one has already mastered the simpler phases of astronomy. However, the above explanation may serve to suggest what the precessional movement is and how it obtains. From a comprehension of this subject, one may proceed to the consideration of the intricacies of still more extended periods or cycles of time.



# THE PUBLISHERS' DEPARTMENT

## THE FLAMING SWORD Estero, Lee County, Florida

The Avant-Courier of the New Civilization; Devoted to World-Enlightenment and the Promotion of the Science of all Truth and its Application to Human Life and Relations.

Established by KORESH in 1889. Published under the Auspices of the Koreshan Unity, VICTORIA GRATIA, Pre-Eminent.

**PROF. U. G. MORROW, Editor**

Subscription, \$1.00 Per Year. Foreign Subscriptions, \$1.25.  
Postage Free to Canada and Mexico; also to Alaska, Cuba, Porto Rico, Hawaii, Philippines, and other American possessions.

Published Monthly by The Guiding Star Publishing House,  
EVELYN BUBBETT, Manager,  
Estero, Lee County, Florida

Make Money Orders payable at Estero Fla. to the Guiding Star Publishing House, and address letters containing the same to the same office.

Sums less than \$1.00 may be remitted in one and two-cent stamps.

Letters concerning matter appearing in the Department of the Founder of Koreshan Unity should be addressed to KORESH, FLAMING SWORD, Estero Fla.

Everything pertaining to the other departments, including articles for publication, should be addressed to the EDITOR THE FLAMING SWORD, Estero, Fla.

All business communications, including subscriptions, and orders for literature, should be addressed to the Guiding Star Publishing House, Estero, Fla.

The number printed on the address tab indicates the time of expiration of subscription. THE FLAMING SWORD is discontinued to an address unless renewal is sent within reasonable time after subscription expires. Subscribers should send in renewals promptly so as to not miss numbers.

Letters requiring answers by mail should be accompanied by stamp. We cheerfully reply to all important letters.

Remittances from Foreign countries must be made by International or Foreign Money Orders—not by Domestic Orders or Exchange.

When you change your address advise this office, giving old as well as new address.

### The Flaming Sword as a Holiday Present

THE HOLIDAY season is approaching, and many of our readers may desire to make appropriate gifts to their friends. The old-time custom is followed universally throughout Christendom. Christmas trade is enormous; and while it is a fact that many useful presents are made, hundreds of thousands of dollars are spent annually on articles that are utterly useless, and should never be purchased. It should be the aim of every one to make selections of useful things, that his gifts may be appreciated.

There is scarcely a gift of more pressing importance than THE FLAMING SWORD MAGAZINE. For what is more valuable than the truth of genuine science which it contains? Its intellectual treasures are priceless; and they may be received into the mind as seed thoughts, and produce in after years a wealth of results. Truth does not perish; it is not to be worn out in a few months or years. The Magazine is attractive, entertaining, and instructive. Its cost is almost insignificant—only \$1.00 for a whole year. If a gift of a year's subscription be made to a friend, the gift is not once given, but twelve times presented in the course of a year.

We have arranged to appropriately care for all holiday gift subscriptions. It would greatly assist our work if, instead of many of the ordinary gifts being presented, our friends this year

should choose THE FLAMING SWORD for a few of your friends who never heard of it before.

For every gift subscription received, with remittance and name and address to whom the Magazine is to be sent, together with the name of the person making the gift, we will not only enter the subscription and send the Magazine for the time subscribed, but will forward near the holidays, a suitable letter informing the friend that the subscription is a holiday gift, giving the name of the person making the present. Send us the gift subscriptions, and we will appropriately attend to the details, with due appreciation.

We wish all our friends a merry Christmas, and a happy and prosperous New Year!

### A Very Liberal Offer

YOU WOULD be rather surprised if a publisher should say to you, "If you will subscribe for our magazine for one year, we will give you \$1.50 outright." Well, we are practically making you such an offer.

During a limited period of time, to every new subscriber, as well as to every one renewing a subscription to THE FLAMING SWORD MAGAZINE, with remittance of \$1.00, we will give outright, without further cost or trouble, and without any strings to the offer, six months' subscription to the *Christian Work and Evangelist*, a large 32-page weekly magazine. The subscription price of the publication is \$3.00.

It is an old and established weekly, being now in its eighty-third volume. It is a publication of general information, editorial reviews of the world's work.

We do not know of a more liberal offer ever being made to subscribers than this one we are making. It is upon the basis of special arrangement with the *Christian Work and Evangelist*. But in order to obtain it, you must mention this offer in connection with your subscription or renewal order.

### The Flaming Sword Magazine for 1908

OUR READERS have become well acquainted with the character of THE FLAMING SWORD in Magazine form and style. We are issuing the twelfth number of the Magazine series. If we may judge from the numerous expressions received during the year, we may contemplate the year's work with a degree of satisfaction. We feel that we have published an interesting and creditable Magazine, one that not only compares favorably with others in many features, but one which above all others stands pre-eminently the advocate of the truths of life, or the science of Being and Existence.

From all quarters comes the word that the Magazine has pleased its readers. Our work has received an impulse because of the more creditable representative of the Koreshan System. Numerous readers have cooperated



# Extra Special!

## The Philistine

Magazine One Year

## Little Journeys

One Year, 1907

## One De Luxe

## Roycroft Book

# Two Dollars for All

If Subscription Is Sent To Us Soon



SEND us your subscription within two weeks after you receive this offer, and we will present you, gratis, a leather-bound, silk-lined, De Luxe Roycroft book. This volume is printed on hand-made paper, from a new font of antique type, in two colors. The initials, title-page and ornaments were specially designed by our own artists. As an example of fine bookmaking it will appeal to the bibliophile as one of the best books ever made in America.

Take your choice, one of the beautiful books with every subscription for the Philistine Magazine & Little Journeys.

The Man of Sorrows, Elbert Hubbard  
Thomas Jefferson, Lentz & Hubbard  
Respectability, - - Elbert Hubbard  
A Dog of Flanders, - - - Ouida  
The Law of Love, Wm. Marion Reedy  
Ballad of Reading Gaol, Oscar Wilde  
Nature, - - Ralph Waldo Emerson  
Love, Life and Work, Elbert Hubbard  
Justinian and Theodora, - - -  
- - - Elbert and Alice Hubbard  
Crimes Against Criminals, - - -  
- - - Robert G. Ingersoll

ELBERT HUBBARD's *Little Journeys* are now used as text-books in many schools. They contain a wealth of historical information without encyclopedic dryness. The series of Nineteen Hundred Seven will be to the Homes of GREAT REFORMERS. Subjects as follows, with frontispiece portrait:

JOHN WESLEY RICHARD COBDEN  
JOHN BRIGHT OLIVER CROMWELL  
HENRY GEORGE THOMAS PAINE  
BRADLAUGH ANN HUTCHINSON  
GARIBALDI JOHN KNOX  
THEO. PARKER J. J. ROUSSEAU

THE PHILISTINE, EAST AURORA, N. Y.

Enclosed find Two Dollars, and I request you to send me THE PHILISTINE magazine for one year, and LITTLE JOURNEYS for 1907, also the gratis De Luxe Roycroft Book, all as per your special offer.

Date.....

Remit by draft or Post Office order—it is unsafe to send currency by mail unless letter is registered.

with us to the end that the circulation and influence of this Magazine may be markedly increased. We highly appreciate all efforts to promote our work, feeling that it was all performed in the love and service of the truth we promulgate.

But we must not be content with having done something in the past. It is the continual doing that counts, that overcomes all obstacles. We must do still more the coming year. It will not do to falter. We must improve and advance. We must reach a still greater number during the next twelve months. Ours and yours is the work of awakening others, and our responsibility is to truth itself.

THE FLAMING SWORD for 1908 will be better than ever. Every improvement consistent with our opportunities, will be made in it. We are in the forward movement, and we must ever invoke the coöperation of the forces of progress. The wide and wonderful world will be our field of view. We will stand stronger than ever for the purification of society from the corruptions of competition, that the peace of righteousness may be established. The influence of genuine truth is essentially refining. We shall promote the elements of the highest culture and attainment in life.

More than ever, the world needs to attain a knowledge of the science of human economy. The social problems will be dealt with in this Magazine the coming year, still more forcefully and effectively, and advocacy of the rights of woman will continue to occupy a prominent place among our departments. All that the Magazine has been the past year it will be in 1908, with such additional features and force of character and expression as we are able to command.

We certainly urge every one of our readers to not fail to secure the Magazine for the coming year. Not one of you can afford to miss it. If your subscription is about to expire, see to it that renewal is forwarded promptly. Keep in touch with our life and work. The Magazine is a thought-producer, an educator. Month by month it goes to you laden with attractions. It imparts mental vigor. It arouses and awakens. It stimulates hope for the defeat of corrupt forces, and en-

**WEBSTER'S INTERNATIONAL DICTIONARY**  
THE ONE GREAT STANDARD AUTHORITY.

Can it truly be said of any other book than WEBSTER'S INTERNATIONAL DICTIONARY that it is:—  
The Standard of the Federal and State Courts?  
The Standard of the Govt. Printing Office?  
The Basis of nearly all the Schoolbooks? Indorsed by every State School Supt.? Universally recommended by College Presidents and Educators? The Standard for over 99% of the Newspapers?

**UP TO DATE and RELIABLE.**  
2380 Pages. 5000 Illustrations.  
Should You Not Own Such a Book?

WEBSTER'S COLLEGIATE DICTIONARY.  
The largest of our abridgments. Regular and Thin Paper editions. Unsurpassed for elegance and convenience.  
1116 PAGES AND 14.0 ILLUSTRATIONS.

Write for "The Story of a Book"—Free.  
G. & C. MERRIAM CO.,  
SPRINGFIELD, MASS., U. S. A.  
GET THE BEST.

# The American Eagle

Exponent of Purity in Politics

## A Vigorous News and Political Paper

PUBLISHED WEEKLY BY  
THE KORESHAN UNITY

Price, 75c per Year; 6 Months, 50c.

In Clubs of 10, 50c per Year.

No pains will be spared to make this one of the liveliest papers in the South. Every issue will contain live editorials, cartoons, and able articles on Political Reform, Municipal Ownership, Socialism, etc. Secure it and learn how the Estero Voters' League is fighting the local Democratic ring (not the party), which is endeavoring to disfranchise them. Make all Money Orders payable to

THE AMERICAN EAGLE,

Estero, Florida.

50 YEARS' EXPERIENCE

# PATENTS

TRADE MARKS  
DESIGNS  
COPYRIGHTS & C.

Anyone sending a sketch and description may quickly ascertain our opinion free whether an invention is probably patentable. Communications strictly confidential. Handbook on Patents sent free. Oldest agency for securing patents. Patents taken through Munn & Co. receive special notice, without charge, in the

## Scientific American.

A handsomely illustrated weekly. Largest circulation of any scientific journal. Terms, \$3 a year; four months, \$1. Sold by all newsdealers.  
**MUNN & Co.** 361 Broadway, New York  
Branch Office, 625 F St., Washington, D. C.



## If it's Boyer's it's Right

### Boyer's Genuine Oil Polish, 10c.

For Men's, Ladies' and Children's Black Shoes. The oil in this polish prevents the leather from cracking.



### Boyer's Bright Ola, 10c.

For Vici Kid, Patent Leather Shoes, Valises and Harness.



### Boyer's Triumph Putz Metal Polish

Produces the shine that is lasting on Brass, Silver, etc. 10, 15 & 25c.



### Boyer's 1-Minute Combination

For Russet and Black Shoes.



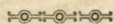
— BOYER'S —

### Glue, Mucilage, Ink, Machine Oil



### Boyer's White Dressing

For Canvas Shoes



BOYER & CO. 2466 Amber St.

PHILADELPHIA, PA.

GEO. B. SANDER, Estero, Lee County  
Representative for FLA.

## ~ VANCO ~

### The Latest in Paste Hand Soap

Vanco is a specially prepared PASTE SOAP for removing dirt and grime from the hands quickly. It contains the necessary ingredients to quickly do chemically, what other soaps do with a great amount of grit. After a long chemical research, we have produced a hand soap which removes GREASE, PAINTS, ACIDS, STOVE POLISH, INK, etc., from the hands, leaving them soft and white. Vanco is also good for household purposes.

Price 10 Cents a Can. Sample Free

## ~ QUICK-O ~

A Sure Cure for Sunburn, Eczema, Scalds,  
Blisters and Chapped Hands

Price 25 cts. per Tube

The J. T. ROBERTSON CO., Mfrs. of

Toilet, Laundry,  
and Shaving Soap

GEO. B. SANDER, Estero, Lee Co., Fla.  
State Representative

courages every effort at purification of one's life.

Let us call particular attention to the amount of matter contained in the Magazine. It is not often one finds so much in one number of a publication of this kind. In each number the subjects discussed are in great variety, on an average of sixty articles, by a staff of writers who are not afraid to say what they think. The amount of matter in each number, exclusive of advertisements, occupies the space of 2,400 square inches, or over 16 square feet, making about 28,800 square inches, or 200 square feet in one year. The total number of printed pages in twelve numbers is 432; and all this is sent postpaid to your own home for only \$1.00.

### The Humorous Side of Things

#### How He Practised Socialism

"Now that he's a socialist will he divide up his property among his fellow believers?"

"No. He says he's holding it in trust for them."

"And how about the income? Is that held in trust, too?"

"No. He says he needs that to live on."

#### Dickens as a Non-Unionist

Pasted on the window of a book store was a sign "Porter Wanted." In the window on a pile of books was a sign, "Dickens, Works all this week for \$4." An able-looking Irishman read first the sign and then the placard. He scratched his head and blurted out, "Dickens can work all the week for four dollars if he wants to, but I'm a union man. I'll not touch it. Ye'd better kape Dickens."

#### For the Long Eared One

The second day drew to its close with the twelfth jurymen still unconvinced.

"Well, gentlemen," said the court officer, entering quietly, "shall I, as usual, order twelve dinners?"

"Make it" said the foreman, "eleven dinners, and a bale of hay."

#### Steven's Odorless Gun Oil

This latest Stevens' firearm accessory again emphasizes how mindful the J. Stevens Arms & Tool Company, (Chicopee Falls, Mass.) is, of the desires and requirements of the shooting world. There are oils and oils of all degrees of varying excellence on the market today, but none embody that combination of superior qualities which is so manifest in the most recent Stevens' production.

Stevens' Odorless Gun Oil is a lubricant, rust preventive, polishing and cleaning compound. Is guaranteed to be absolutely

## ~ Estero Illustrated ~

Here is an opportunity for every reader of THE FLAMING SWORD MAGAZINE to obtain numerous views of the Koreshan Community and Town of Estero, Florida. We are issuing a book of nearly 100 pages, entitled

#### The Koreshan Unity, Co-operative,

containing over fifty half-tone pictures of the buildings, the Park landscape, and some of the people of Estero. This book will prove to be of deep interest not only to the people of Lee County and readers of this Magazine, but also to progressive people throughout the world. The various industries of Estero are described; also our Co-operative Works at Bristol, Tenn., where we are preparing to operate an extensive wood-working plant.

The book also outlines our practical plan of Co-operation, which will enable the creators of wealth to receive and enjoy the benefits of the same. There is opportunity for many people to become associated with us on co-operative lines. Our plan of co-operation is destined to sweep the nation and the world, for it is a great and practical reform movement for the benefit of the masses.

This is not a theoretical idea, but a system in actual operation, where you may enter at once, whether you have money or not. We are established in Florida and Tennessee, and negotiating extensive properties in Cuba and Honduras. Everybody should co-operate with us, whether Koreshans or not. Send 25 cents for a copy of the book at once, or \$1.80 for a dozen copies to use among your friends. Address,

THE KORESHAN UNITY CO-OPERATIVE,  
Estero, Lee Co., Fla.

## THE SPHINX

### An Astrological Magazine

\$1.00 PER VOLUME  
20 CTS. PER COPY

#### Issued by

THE SPHINX PUBLISHING CO.  
Chillicothe, Missouri,  
U. S. A.

FOREIGN SUBSCRIPTION 1s. 6d.  
2 Vols. Issued Yearly.

## The Eden Society

Promotes Brotherhood, Benevolence, Social Progress, Co-operative Industry, and settles the inequalities of the Human Family. Send 10c. for prospectus and copy of official Organ. Address:

The Eden Society, (Dept. B 8.)

BAXTER SPRINGS, KANSAS.



## List of ——— \*

**Koreshan Publications**

The books and pamphlets of the Koreshan System are designed to present the fundamental principles of creation. They contain brief expositions of Koreshan Universology, which is unique in its interpretation of the laws, phenomena, forms, and relations of Being and Existence, and in the scientific revelation of the character of God and man and their relations.

The works listed below, as may be observed from the subject-titles, cover various fields of thought, and are but a suggestion of the scope of Koreshan Universology, which is in itself the most perfect and authoritative science ever placed within the intellectual grasp of the human race.

**The Guiding Star****Library Series.**

BOOK I.—*The Immortal Manhood: the Laws and Processes of its Attainment in the Flesh.* By KORESH. De Luxe Edition, containing 184 pages, printed in three colors throughout, with annotations and glossary. Style of binding, cloth and leather, with title in gold. Per copy, postpaid, \$2.50. This most valuable work, by the Founder of Koreshanity, should be in the hands of every student of the System.

BOOK II.—*The Logos or Word-Book.* By Lucie Page Borden. In preparation. This and other works to be issued as rapidly as our work will permit. Price and style uniform with Book I.

**The Pamphlet Series:**

*The Cellular Cosmogony, or the Earth a Concave Sphere.* By KORESH and Prof. U. G. Morrow. 200 pages, profusely illustrated. Contains an exposition of Koreshan Universology and the New Geodesy, and a complete account of the Koreshan Geodetic Survey, by which the earth's concavity is conclusively demonstrated. This work has run through a number of large editions, and has had by far a larger sale and wider circulation than any other Koreshan publication. 50 cts. per copy.

10 cts. each.—*Koreshan Science; The Science of the Decalogue; Reincarnation, or Resurrection of the Dead; Emanuel Swedenborg—His Mission; The Shepherd of Israel,* by KORESH. Identification of Israel, by Dr. A. W. K. Andrews. Kapital, Lohnsklaverei und Industrielle Freiheit (German). Translated from the English of KORESH, by Dr. J. Augustus Weimar.

5 cts. each.—*Judgment (A discussion of the sex question); The Koreshan Unity (containing information concerning membership in the Koreshan orders),* by KORESH. Scientific Experiments on Lake Michigan, by Prof. U. G. Morrow.

**The Tract Series:**

2 cts. each.—*The Covenant of Life; A More Literal Exposition of the Decalogue; Proclamation; Where is the Lord? Fundamental Principles and Covenant Defined; The Mission of the Lord; Cardinal Points of Koreshanity; Celibacy; The Law of God; Mnemonics, or the Science of Memory,* by KORESH. Ein kurzer Inbegriff der Koreshanischen Universologie (German).—Translated from the English of Prof. Morrow, by Dr. J. Augustus Weimar.

**The Leaflet Series:**

5 cts. per 100.—*What is Koreshanity? Unsolved Problems of Chemistry; Unsolved Problems of Astronomy; Astronomical Hypotheses; Koreshan Integral Cosmogony; Geolines Fore-shortening.*

The total listed price of the above works, with 500 assorted leaflets, is \$4.32. The entire lot, if ordered and paid for together, may be obtained postpaid, for the sum of \$3.50. Or we will send all of the Pamphlets and Tracts and a package of assorted Leaflets, for \$1.00. Or all of the Tracts and Leaflets for 10 cts.

Make Money Orders payable at Estero Fla., and address letters enclosing the same to

The Guiding Star Publishing House,  
Estero, Lee Co., Fla.

pure and contains no acid. Especially adapted for firearms, bicycles, fishing reels, sewing machines, talking machines, and all fine mechanisms requiring a high grade of oil. Makes a very good furniture polish.

Price in one ounce bottle, 10 cents; in four ounce bottle, 25 cents. All progressive Hardware and sporting Goods Merchants carry Stevens' Odorless Gun Oil in stock. If you cannot obtain it, communicate with the J. Stevens Arms & Tool Company, Chicopee Falls, Mass., and they will ship direct, upon receipt of price.

Remember—this meritorious Gun Oil is best by analysis, and has been subjected to the most exhaustive tests. Stevens' Rifles, Shotguns, Pistols and Firearm Accessories represent the most value of any at the prices offered, and are all guaranteed as to quality in every way.

**INTERESTING BOOKS AND PERIODICALS**

*The Sphinx.*—The publication of the *Sphinx* has recently been resumed, after several years' silence. But now it is beginning to speak again in bright red colors. It was formerly published in Boston, if we mistake not, but is now issued at Chillicothe, Mo. It claims to be an Astrological Magazine De Luxe. Its position is mainly that the Bible narratives are mostly of astrological origin. Various subjects related to astrology are discussed by several able writers, and many inclined toward mystical things will take delight in the contents of the *Sphinx*. Two volumes are issued yearly. \$1.00 per volume.

*Woman's Home Companion.*—The Christmas number is very attractive, both inside and out. It appears in artistic covers and a number of the illustrations are printed in colors. Excellent fiction is well represented. Of special articles there are many, mostly concerning Christmas gifts and the Christmas season. Christmas is also prominent in the department for Younger Readers. Household and Fashions department contains designs for Christmas gifts, fashion pages, and suggestions in household economy. The year closes with an extraordinary number, and the issues for 1908 promise to be better than ever for every member of the home.

*Journal of Eugenics.*—Among the many articles appearing in the November number we note *Eugenics: The Future of Man*, by Dr. C. W. Saleeby, which serves to suggest and stimulate thought on the subject of human evolution and progress. Paul Tyner continues his discussion of Sex in Social Evolution; and *The Sex Problem* is presented by Henrietta Fuerth, of Germany. *Eugenics* is a magazine, succeeding *Lucifer*, and published by Moses Harman, 500 Fulton street, Chicago, Ill.

*The Elder Brother.*—The sub-title of this

**STEVENS****IN CAMP OR FIELD—AT MOUNTAIN OR SHORE**

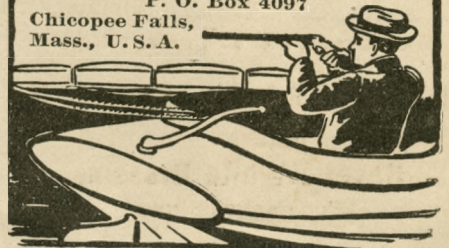
There is always a chance to enjoy some shooting TO SHOOT WELL YOU MUST BE EQUIPPED WITH A RELIABLE FIREARM: the only kind we have been making for upwards of fifty years.

Our Line: RIFLES, PISTOLS, SHOTGUNS, RIFLE TELESCOPES, ETC.

Ask your Dealer, and insist on the STEVENS. Where not sold by Retailers, we ship direct, express prepaid, upon receipt of Catalog price.

Send for 140 Page illustrated catalog. An indispensable book of ready reference for man and boy shooters. Mailed for 4 cents in stamps to cover postage. Beautiful Ten Color Hanger forwarded for six cents in stamps.

J. STEVENS ARMS & TOOL CO.  
P. O. Box 4097  
Chicopee Falls,  
Mass., U. S. A.

**YOUNG MEN AND WOMEN**

With

Trained Minds and Skilled Hands

Are Always in Demand

We said this when we started our correspondence school seventeen years ago and the demand for stenographers has increased at a phenomenal rate every year since.

Many McKee Shorthand writers are receiving large salaries in the Government employ, while every city and town is continually calling for more help in the offices. We Will

**TEACH YOU AT HOME**

by our Correspondence Course in less time than is possible by any other reliable system.

**McKEE SHORTHAND**

is a non-position, connective vowel system, Easy to Learn, Easy to Write and Easy to Read. Our Correspondence Course is a model in conciseness and clearness for home study.

Write us for circulars, Chart of the System and terms for instruction.

McKee Publishing Company,  
Estero, Florida

**Wanted** Local representative for Estero, Florida and vicinity to look after renewals and increase subscription list of a prominent monthly magazine on a salary and commission basis. Experience desirable, but not necessary. Good opportunity for right person. Address Publisher, Box 59, Station O, New York.



little work is, "A Dawn Thought Sketch." It is written by Mr. C. L. Brewer, and published by To-Morrow Publishing Co., Chicago. Neatly bound in cloth, 50 cents; paper, 25 cents. It is a simple story of a man whose mind was destined to run counter to custom and popular thought. The trend of the story is toward a phase of new thought so called. Another work of Mr. Brewer is "Stepping-Stones to Heaven," same size and price as the one above noted. It contains three lectures: (1) The Gospel of Today. (2) Ignorance—the Negation of Bliss. (3) The Sex Question.

**Erotogenesis of Religion.**—This is a dissertation on religion by Theodore Shroeder, of 63 East 59th street, New York City. The idea is simply that all religions originate in phallic worship, which is the worship of the generative principles or functions in Nature. The endeavor of the author is to dispel the atmosphere of awe and mystery surrounding sex, and to dignify sex by coupling it with the idea of religion. The effort of the author results in his getting the cart before the horse, holding as he does that primitive man was of a much lower order than man today. The ancient phallic worship was something quite different from that generally conceived to have been its character. It would indeed be difficult to account for the origin of the Christian religion on the basis of the worship of sex as it obtains in mortals. The generative principles as obtaining in the unity of the Father and Mother Deity in the personality of Jesus Christ are essentially divine because unperverted. Jesus himself was the true religion, and love resided at the very foundation of his system. But it was not erotic in the sense in which the word is now employed. The Lord Messiah instituted a system of celibacy. He himself was a virgin—that is, a man-woman.

**The Purity Journal.**—This was formerly called *The Christian Life*, and published at Morton Park, Ill. The purpose of this journal is a worthy one, its aim being to revolutionize the relations of sex, or rather to eradicate lust and all the abuses of the sex functions, and establish parentage on a higher basis. Published quarterly, at 50 cents a year. The July-September number, recently received, states fully the purpose of the publication, and the principles of the National Purity Association.

**Totten's Leaflet.**—The double number just at hand, contains numerous ex-"press"-ions culled from here and there. It is a sort of pot-pouri of Totten's ideas, covering quite a scope: Scripture interpretation, chronology, the sabbath question, etc. Address, Our Race Publishing Co., New Haven, Conn.

#### What is the Number on Your Address Tab?

If a blue check mark appears in this paragraph, your subscription expires with this issue, and we invite a prompt renewal, either with remittance or promise to pay. If you are prompt you will miss no numbers, as we will mail you two numbers after expiration of your subscription. If you do not advise us that you want *THE FLAMING SWORD* continued, we will be obliged, according to the post-office regulations, to erase your name on our subscription list. If you cannot pay at once, send order or request for subscription, with promise to pay during the year. In renewing your subscription, please read carefully the matter at the top of page two of every issue of *THE FLAMING SWORD*, and follow instruction as to remittances and letters.

Whole  
699  
Number

## AMERICAN SCHOOL of ESPERANTO

ASHTON BUILDING, ROCKFORD, ILL.

*Correspondence-Study Department*

Offers individual, personal instruction in the International Auxiliary Language, having regular Courses in Introductory and Advanced Work; also Commercial and Normal Courses.

**The School is under the Management and Direction of**

Prof. E. C. Reed, D. B. E. A., Secretary of the Illinois Esperanto Association

Prof. Floyd B. Hardin, D. B. E. A., Hon. President University of Chicago Esperanto Society, under whose direction the classes in Esperanto at the University were conducted in the spring of 1907.

For further information, or for a copy of our Leaflet describing the aims, progress, and endorsements of Esperanto, address,

AMERICAN SCHOOL OF ESPERANTO,

Ashton Building, Rockford, Ill.

## Special Offer to Our Readers

We have closed arrangements whereby, for a limited time, we are able to offer to *new* subscribers to this paper, as well as old subscribers who *renew* their subscriptions, a year's subscription to

## The Woman's National Daily of ST. LOUIS

at a price scarcely larger than the cost of either paper alone. *THE WOMAN'S NATIONAL DAILY* contains each day the telegraph news of the world, the daily market reports of America, special news from Washington and the capitals of Europe, short stories, household matter, daily articles of intense interest to women—altogether one of the best daily newspapers published. The largest and finest newspaper publishing plant in the world, and the largest and fastest printing press in the world have been especially constructed to produce this great daily paper to circulate by the fast mails. In two hundred minutes each night one million copies of *The Woman's National Daily* can be printed, bound, sent whirling into the fast night mails, and placed on your breakfast table, giving you the whole news of the whole world. We will send *The Woman's National Daily* every day (Sunday excepted) for one whole year, together with this paper, for the sum of \$1.50 for a whole year's subscription to the two papers combined.

Old subscribers may take advantage of this offer by *renewing* their subscriptions, sending the above amount, which will pay for this paper and *The Woman's National Daily* both, provided they do so at once. Use the following blank:

**The Guiding Star Publishing House, Estero, Fla.**

Inclosed find \$1.50 to pay for a year's subscription to both *THE FLAMING SWORD* and *THE WOMAN'S NATIONAL DAILY*, as per your special offer. Both papers are to be sent to the address below:

If you are an old subscriber please state that this is a renewal.

Name.....

Street No.....

P. O. & State .....

## LEARN FUNDAMENTAL THINKING and the Scientific Interpretation of Life

The sum of all scientific knowledge forms a **Network of Facts and Principles** which, properly understood, will guide you to the **TRUTH** in every field of inquiry.

**PARKER H. SERCOMBE, Sociologist**

**Instructor of Impersonal Philosophy based on  
The Unity and Inter-Relationship of all Knowledge**

A course of six lessons by mail or in class will enable you to always choose the correct point of view on every subject, and thus go far towards systematizing your thoughts and guiding your judgment.

No application will be considered unless it is accompanied by a sample essay of not more than two hundred words containing the applicant's best thought on his favorite subject.

I do not personally accept pay for my service—all fees from pupils being turned over to trustees of the fund to go toward founding a Rational School of Life and Thought. For terms address

To-Morrow School Of Clear Thinking, 139-141 East 56th St., Chicago, Ill.